A TRVE

INFORMATION OF THE VNHALLOWED

Offspring, progresse & impoisoned fruits of our Scottish-Caluinian gospel, & gospellers: Wherin the chiefe heeds of Religion now most controuerted, ar discussed: & the calumnies of the aduersars (falsy blaming vs of Idolatrie) ar discouered.

BY F. ALEXANDER BAILLIE, RELIGIOUSE of the Order of S. BENEDICT.

So much the rather sould vve rehearse the vanitie of heretiks, as the more vve desire their saluation.

Aug. enarr, in Psal. 36.

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By Anne Marie Volmare, Widow, with licence,

M. DC. XXVIII.

TO THE RIGHT REVEREND AND HONORABILE LORD F. WILLIAM OGILBIE, ABBO of the ancient Scottish Cloſter at Wirtsburgh: & Adminiſtrator of the famouſe Abbacie of Svvartzach, vvisheth happy regiment, & al proſperitie.

HAuing often bevvailed (Right Reu. & honorabile Lord) the lamentable estate of our country & countrymen ouerlaid vvith this miſerable harueſt of heretical corruption, vvherof the vnhallovved fruits hath impoiſoned ie harts of innumerable perſons, to the vnre ouerable ſhipvvrack & loſſe of their ſouls; And conſidering alſo that there be a great many of them, vvho haue no other vvarrant of their naked faith & ragged Religion, nor the vvavering vvord of a mere *machiauellian* miniſter, & only for vvant of inſtruction in the contrare, & for lacke of right information of the truth of our catholik doctrine, doe hovſoeuer aſſent to their nevv ſtart vp caluinian goſpel;

And finally ſeing not long agoe ſome trauel-
ling Scotſmen haue bene here beſide vs, vvho
perceiuing in thir parts the daily decaying of
luiniſts, & continual increaſing of catho-
(among vvhom novv they ſee al things to
be ſtrre othervviſe as their goſſiping goſpel-
l r ad taught them) doe crave earnſtly to be
ſtructed in the grounds of our Religion, &
to be receiued in the boſome of our holy mo-
ther the romane & catholik church;

Hereof it is, that vpon thir occaſions for the
honour of Almighty god & his true church,
& for the natural obligation & duety vvhich
euery one ovveth to his country & country-
n, I haue bene induced to compile this
ſmal treatiſe, conteaning a true information
both of the falshood of this our late ſcottish-
caluinian goſpel & ſynagogue; & of the truth
of the old, romane & catholik faith, no leſſe
commodious then neceſſare for the vnlearned
& meaner ſort of both proteſtants & catho-
ks; vvherof allas, too many for lacke of right
formation, abyde alvviſe floting & doubting
in maters of faith & Religion.

Novv therfore forſomuch as this my ſmal
enterpriſe thus rudely accomplished, ha
need of ſuch a zealous promotor & protector
as your lordships ſelf, (vvho for your manifold
giftes & vertuous exploits, yea & your great
dexteritie in diſcharging your office both in
the effaires of this Abbacie, & in ſindry im-

ploiments

ploiments & vveaghtie maters belonging to the prince & vvhole nobilitie of *Franconie*, hath deserued to be chosen as most vvorthy of al the Prelats in the dioceſſe to be made Lord & Administrator of that noble & potent Abbacie of Svvartzach, not vvithout the immortal honour of al our scottish Abbacies here in *Germanie*, & of our vvhole nation elsevvhere) I haue presumed to present the same vnto y L. as a badge of my duetiful love & due obedience, ye & as a token of my iust congratulation & reioycing vvith your L. for your nevv honours & promotion; intreating your L. most humbly, that yee vvil vouchsafe graciouslly to let it creepe forth vnder the shadovv & safe conduct of your L. fauour & protection; to the end that both I & others your L. sonnes & clients may be the better encouraged to make the like or greater attempts herefter, for the common good & honour of our country & Religion. And so vvith my right humble duety, & daily prayers for your L. health, & happy regiment I rest at *VVirtsburgh*, vpon *S. Mungoes* day the 13. of Ianuar, 1628.

Your L. vnvvorthy sonne
& seruand
Alexander Baillie Abra

THE PREFACE TO THE READER.

CHriſt our Redeemer & Sauiour foreſeeing the defection of ſome ſedicious & counterfeat chriſtians, duely, forevvarned his diſciples & their aftercomers to bevvare of thē ſaying: Tak heed of falſe prophets, vvho come to yovv in ſheeps garments, bot vvithin ar rauenous vvolues, &c. In thir vvords our Lord pointeth out the hidde malice & falshood of heretiks in general, bot in very deed he deſcriueth the plane nature & craft of our politician preachers & miniſters; of vvhom vve ought to take heed no leſſe thē of that old enemie of mankind Sathan their pedagogue; vvho euer transfigurateth himſelff & them in angels of light to deceiue the vvorld, for auancement of his ovvne Kingdome, & depreſſiō of Chriſts catholik church ſo farre as Lyeth in him. VVhoſe chiefe policie & craft is to beguyle men vnder pretence of verity, piety, yea & of the ſcripture it ſelf. For if he came in his ovvne habite he ſould not be able to ſeduce the vvorld by his malicious coming in ſheeps ſimplicitie, pie-

ty &

ty & of holy ſcripture, he eaſily deceiueth facile & light ſprited men, to their no leſſe harme, then eternal loſſe of ſaluation.

And therfore Vincentius Liuinenſis a holy father about S. Auguſtins time, lib. cõtra prof. nouit. *doeth interpret theſe* falſe prophets &c. *to be* heretiks clothed vvith the ſcripture falsli exponed. *For S. Aug. ſayeth*: the heretiks doe ſe corrupt the ſcripturs, that they apply them to their ovvne inuention. *Yea the ſaid* Lirinenſis *compareth them fitly to apothecars, vvho cõmend venemous medicines by a falſe title of vvholſome remedies: euen ſo our puritane goſpellers doe euer commẽd their impoiſoned doctrine vnder the pleaſant title of holy ſcripture calling that the true light of the goſpel vvhich is pernicious hereſie. For they hauing once left the ſtraight vvay of the godly & catholiks, leading to life, & entrea in the broad vvay of apoſtats & heretiks dravving headlongs to hel, doe euer imploy a their vvits & deuiſes hovv to catch & intrapp the ſillie ſouls of innocent Chriſtians in their heretical ſnairs. And to this end*, hauing only a ſhovv of godlines, *& cloaking their malice vvith plauſible preaching*

lib. 3. de ba contra Donat. c. 19.

2 tim.

& fair-forreine language, they not only condemne the vvhole catholik church, & corrupt both the ſcripturs & fathers by eiking & pairing, & vvreſting the ſenſe of them to the toone of their nevv croppen-vp goſpel: bot ſo traduce & ſclaunder the vvhole ſacraments, myſteries & ceremonies of the Church, vvith vntolerable vntruths & calumnies, obiecting idolatrie, blaming our ignorance, & alvvays laughing at al expoſitions (houſoeur agreable to the ſcripture) except their ovvne.

VVherin ſuirly they appeare to me not vnlike to fooles, vvhoſe natural properties ar: of *1. to laugh at al things vvherof they knovv not the reaſons;* A foole *ſaieth Salomon,* 5. ſcorneth his fathers inſtruction, & deſpiſeth his mother. *2. to think them ſelues only vviſe, & other men ignorants; according to that alſo of Salomon:* A foole ſeeProu.26 meth to himſelf vviſer then ſeuen men ſpeiking ſentences. *3. to bable out many vvords litle to the purpoſe, ſlipping ay from one point to another, vvithout any reaſon or* Eccli.10 *iudgment; for as Salomon ſaieth:* A foole multiplieth vvords &c. *in another place:* Eccli.27 A foole changeth like the moone. *4. to ſtick*

ſtick faſt to that vvhich they haue once con-
ceiued; according to that: A foole admit- Prou. 18
teth not the vvords of vviſdome, except
ye ſay theſe things vvhich ar running in
his hart; *& agane:* if ye vvil bray a foole Prou. 27
in a mortare, his foolishnes ſal not be
brought from him; *that is: vvhat euer*
ye doe, hovvſoeuer ye urge & preaſe him, he
vvil not change his opinion.

Novv that thir ſame ar the right pro- Propri-
perties of the Miniſhers of gods vvord in tie
Scotland, there is none vvho knovveth their N
maners, vvho can iuſtly deny it. For 1. they ſt
laugh at the diuerſitie of Orders, at al ſolen-
nities, myſteries & rites of the Catholik
Church & like vnreaſonable beaſts, *as* 2 i
ſaieth the apoſtle, they blaſpheme theſe
things vvhich they knovv not. *2. In com-* 2.
pariſon of them ſelues they contemne al an-
cient fathers & Doctors, al Biſhops & mar-
tirs of ages, renouned for infinit miracles
& tokens of holines. And vvhiles they them
ſelues ar obſcure, vvithout any prerogatiue
either of learning or good life, & for the moſt
part ſouters, tailours or ſkinners, yea & le-
cherous drunkards: yet they ar not aſhamed
to accuſe the ancient fathers, & vvhole Ca-

tholik Church of blindnes & ignorance; & to claime to them ſelues only the knowvledge of al things! vvherin their mere folly is ma-
Rom.1. *nifeſted.* Dicentes enim ſe eſſe ſapientes,&c. for ſayng that they ar vviſe, they ar become fooles.

3. In their books & diſputings they imitat fooles in tvvo points; 1. in ſo far as they abide not in one purpoſe, bot leading their adverſars from one to another, they mixe many things through other; not vnlike to
5. Iud. clouds vvithout vvater, vvhich ar caried about vvith the vvinds. *2. vvheras they gloring as if they had gotten the victorie, doe vſe many babling vvords & ſuperfluous ſpeeches in blaming the catholiks of ignorance & vvickednes; as if they had either corrupted the ſcripture, or not vnderſtood it thir ſo many hundreth years agoe. And 4. they can not be dravvne avvay be no means poſſible from that vvhich they haue once decreed to hold. For though they haue bene ſoundly refuted by innumerable books of the Catholiks, & bene alſo ſo often conuicted in diſputing that they haue not had a vvord to ſay in defence of their errours: yet they could neuer be amended; bot ay repeating the ſame*

things

things, doe bring in no newv thing bot that vvhich hath bene often already reiected. And for proofe hereof, they yeerly passe from some point of their erroneous doctrine, vvhich they can not longer susteane, as their continual changes doe vvitnesse.

And therfore, seing they for the most part ar stiff opiniaters & obstinat fooles, it is no marvel that they sclaunder the catholiks, & doe laugh at their doctrine & ceremonies; for vnto them, vvisdome is folly, & folli vvisdome. This only vvold sieme to be maruelled that there ar so many follovvers of fooles, & of such lieing & lecherous gospellers, vvere it not that the scripture doeth say: the number of fooles is infinit! *Or if it had not bene often foretold by our Lord & his apostls vvherof the chiefe S. Peter himself foresspake plainly of them saying:* There vvas false prophets among the people, as there sal be lieing maisters among Yovv, vvho vvil bring in sects of perdition, &c. and many sal follovv their lecheries, by vvohm the vvay of veritie sal be blasphemed. *And S. Iude also thus:* vvelbeloued, remember of the things vvhich the apostls foretold, that in the last times so-

Eccl. 1.

2 Pet.

uld

uld come mockers, vvalking efter their ovvne desires, &c.

And truely, there is none to vvhom thir foresayngs of the apostls can be more fitly applyed then to our euer-railing, backbiting & mocking ministers; vvho neuer cease both in the pulpits, tauerns & streets to traduce vs & the catholik doctrine, affirming effrontedly that vve ar idolaters & vvorshippers of stocks & stones: that vve honour the saints no lesse then Christ: & at the hour of death vve trust not in Christs passion & merits, bot partly in our ovvne vvorks, & partly in the intercession of saints: & that vve account more of mens traditions & good vvorks, nor of gods vvord & faith: that the Pope can giue Pardons not only for sinnes past, bot also for al sinnes to come; Yea & that he can dispence vvith both the old & ne vv testament, & many other suchlik malicious vntruths & calumnies they no lesse falsly then vvickedly forge against vs, to the end only that they may the more easily persvvade the poore people that vve ar idolatres, & our doctrine idolatrie. VVhich these vvho ar light sprited, simple & rude, easely beleeue: bot vvho ar more solide & vvise, doe at once espie their iuglerie.

Vntruths & calumnies.

Puritanepolicie

And

And I Knovv a noble-man of our couutrie vvho in his tẽder years gaue eare & credit to their railing out of the pulpit ſuchlik diabolical vntruths: bot eſtervvards his vvit & vviſdome increaſing vvith his age, he could no vvays be perſvvadet that the catholik Doctors vvere ſo foolish, as to teach ſuch vvicked & mon ſtrous errours. And therfore, for a farther trial of the truth hauing conferred their foreſaid ſayings & calumnies vvith the vvorks & vvrits of the Catholiks he found al things othervviſe as the miniſters had fained; yea & of a puritane Caluiniſt became a romane Catholik: Euen as vpon the like occaſion & trial both I my ſelf, & others of our nation coming to forreine countries did embrace freely & gladly the ancient, romane & catholik faith; for the vvhich vve praiſe god euer laſtinglyſeing novv vve ſee euidently hovv vve vvere before ſeduced & miſtaught miſcheantly be their counterfeit pietie & plauſible preaching.

And finally good Reader, that thou & al other vnpaſſionat countrymen may cleerly perceiue hovv vniuſtly & vvickedly they forge ſuch vntruths & calumnies againſt vs, contemming & ſclaundering the vvhole Catholik churth & clergie therof, I haue compoſed this preſent treatiſe vvherin their malicious hipocriſie & fraudis diſcouered, & the truth of our catholik cauſe is ſincerly declared.

VVhich for the better method & order I haue deuided in 3. books; vvherof the. 1. conteaneth a diſcouerie of the principal authors & actors of al thir late infectious hereſies, vvhervvith novv adays no ſmal part of Europe iſt peſtered; declaring vprightly out of both

The cõtents of the 1. book.

proteſtant

proteſtant & catholik vvriters, vvhen, vvhere, vpon vvhat occaſion they began, hovv they encreaſed & multiplied, & vvhat vnvvholſome fruits & noiſome effects they brought forth *in al parts vvhereuer they ſpread, bot chiefly in Scotland.*

the 2. book. *In the 2. is declared that* the romane & catholik church is the only true church of Chriſt & no this our ſcottiſh-caluinian ſynagogue, *by conferring both the one & the other vvith ſuch chiefe & infallible marks of the true church, as the aduerſars them ſelues can not refuſe.*

And in the 3. book I ſal (godvvilling) intreat of the principal & novv moſt controuerted heeds of Religion ſo plainly & ſhortly as poſsibly I can; vndoing alvvaies their venemous vntruths & calumnies, vvherby they laboure continualli (allthough in vane) to defame our religion, & prelats therof; bot chiefly monks, freers, & other ſpiritual perſons of religious Orders; vvho renouncing the vvorld & glory therof, haue vovved them ſelues to gods ſeruice, perpetual chaſtity, according to the counſel of Chriſt & S. Paul, & practiſe of the apoſtles, & holy fathers of the primitiue church: ſuch as vvere, S. Baſil, S. Hierome, S. Auguſtin, S. BENEDICT, S. Bernard *& infinit others. VVho vvere al monks & founders of religious Orders, & of the ſame profeſsion & maner of liuing, vvherof ar the Religiouſe in this age; vvhoſe holy life, rare learning & maruelous abſtinence from fleſhly pleaſurs & vvorldly delights, being plat contrare to the* epicurean *maners & levvd liuing of thir our la-*

math. 19 11. & 21. marc. 10 12. 1. Cor. 7.

te le-

le lecherous & gosiping gospellers, therfore they neuer cease to backbite, sclaunder & scorne them.

Bot suirly suirly, the time vvil come vvhen they being in torments sighing & sobbing *sal behold them in great glory & honour & (as Salomon vvriteth) sal say one to another of them*: thir ar they vvhom vve sometime scorned & reproched; vve fooliſh men thought their life to be madnes, & their end vvithout honour: bot loe novv hovv, they ar counted among the sonnes of god, & their lot is among the saints. Sap. 5. 3

And last of al, I sal conclud vvith my exhortation to al true-harted country-men; beseeching them in the meane time, first to pardon the authors vnskilfulnes in handling so rudly & slenderly this present treatise; hoping at the next opportunity (godvvilling) that al faults sal be amended, vvhich novv through the importunity & haste of some trauelling Scotsmen desiring instruction in this matere, ar neglected; Secondly to laie aside al hatred & partial affection in iudging of the same, no regarding the rudnes & vnpolished handling of it, bot considering the truth, & true information both of their doctrine & ours, truly set doun therin, & faithfully gathered out of gods vvord truly expounded, no by my ovvne head, fainning to my self an holy sprit, (as the ministers do) bot by the ancient Fathers & Doctors of the primitiue church, vvho vvere instructed by Christs apostls & their disciples.

To the end, that so doing after a due deliberation vvith god & their ovvne conscience, they may at lenth

be receiued in the ſvveet boſome of our holy mother,
S. Aug. ep. 50. ad Bon. &c *the romane & Catholik Church, (out of vvhich there is no ſaluation) & make al the angels & vvhole Court of heuin triumph & reioyce at their happy conuerſion.*

THE FIRST BOOKE.

CONteaning a ſhort diſcouery of our Scottiſch-Caluinian goſpel & goſpellers; vvherin is vprightly declared out of authentik vvriters both Proteſtants & Catholiks, from vvhat founteyne it ſprang, by vvhat apoſtles (or rather apoſtats) it vvas ſpread, by vvhat ſophiſtrie, malice & blood-ſhed it hath encreaſed, by vvhat vvickednes, ignorance & vvrong it is mainteined this day in Scotland by the miniſters & their puritane complices.

Chap.

Chap. I.

Of Luther, & the occasion of his apostasie.

AMong al the malicious & naughty occasions of apostating from the true faith, there haue bene none more frequent & manifest then ambition, vane pride, & the lusts of the flesh. For the vvhich not only *Simon magus*, *Arrius*, *Nouatus* & other ancient heretiks: bot also *Luther*, *Carlstad*, *Zuinglius*, *Caluin*, *Knox* & infinit others in our age haue made shipvurack & fallen avuay from the apostolik, romane & only true catholick church of Christ; as is more euident (allas) by doolful experience novv adays, nor that it needeth any further probation. VVhich notvuithstanding I sal shouv cleerly by the testimonies of both protestants & catholiks.

And first of al, to begin at the head & founteine of al thir late risen heresies, *Sleidan* the protestant historiographer in the begining of his commentars, & *Cochleus* in his book of Luthers acts do record, that in the yere of our Lord 1519 *Martin Luther* borne in Ashleb a toun of Saxonie, being an Eremit of S. Augustins order, & Professor of Theologie in Vitebergh, upon the refusal of a promotion to some publik charge, vuherby he thought to haue gained some ho-

nour & priuat commoditie, tooke occasion to raile out against the Pope & vuhole clergie of Rome, annulling & contemning the constitutions & discipline of the church, refusing the obedience vuhich by Christs ovune proper ordinance vuas due unto it, & the gouernors therof; & so took free liberty to liue as he listed, & gaue example to corrupt & interpret the scripture as euery one pleased, vuithout regard to antiquitie, uniuersalitie, consent of al Christendome, of al holy fathers, Bishops & general Councels.

Mat. 18.

VVherin he declared his vane pride & malicious arrogancie so planely & openly, that (to cite one of his ovune testimonies in stead of many) vuriting against King Hennrey the 8. of Ingland, vuho had set out a book against him in defence of the sacrifice of the masse, he no lesse vanely then proudly sayeth thus: *Henry bringeth in the sayings of the fathers for the sacrfice of the masse &c. but I set the euangel, the vvord of the eternal maiestie, against the sayings of the fathers, of men, angels & deuils: here I stand, here I sit, here I remane, here I triumph, here I scorne al the sayings of men hovvsoeuer holy; so that I care nothing although a thousand Augustins, a thousand Cyprians vvold stand against me &c.*

lib. 2. contra Reg. Aug. fol. 342.

And moreouer, that the vuhole vuorld might knovu, that his defection vuas not for ambition & pride only, bot also for the better at chieuing his purpose of enioying the pleasure & lusts of the flesh, he vuitnesseth expresly of himself, that at the begining of his apostlship (or rather apostasie) *he had almost bene brought to mad-*

Luth. in Col. mensal. fol. 526. & 400.

madneſſe for the vehemencie of luſt & loue of vvomen; And therfore he rauished that his il-hallovued Nunne *Catharin Bore* (vuhom by his ſecret inchantments he had before already ſeduced) & cauſed her not only to leaue & renounce her order & Cloſter, vuhere ſho had vovued her ſelf vuholly to gods ſeruice & perpetual chaſtity: bot alſo to apoſtat from the true faith, & moſt ſacrilegiously to perſeueare vuith him in double in ceſt under culour of mariage. VVhoſe unſatiable luſt ſo mightily preuailed ouer him, that he vuas not ashamed to vurite publikley, that *if the vvife vvold not, it vvás leeſome to haue the vſe of the mayd-ſeruand*; & alſo that *it vvas impoßible for a man to liue vvithout a vvoman, as vvithout ſleepe, meat, or drink* & many other ſuch like lecherous ſentences. *Regin. Caluinotur. lib. 2. c. 11.* *Luth. lib. de vita coniug.*

In defence vuherof, & of his lightly deuiſed epicurean goſpel he not only corrupted the vuhole ſcripturs, by his falſe translations & gloſes dravuen out of the foule fanſie of his rebellious & giddy brayne: bot alſo contemned the authority of the vuhole church & of al holy fathers giuing example to al others to doe the like.

VVhich example being in general the cauſe & fonteyne of al hereſie, apoſtaſie & atheiſme (vuhich from ſuch contempt & ſelfliking arrogancy muſt needs ariſe) as vue ſee by experience: it may be eaſily collected that the firſt origin & ſpring of this Berengarian hereſie, vuhich novu beareth greateſt ſvuay in Scotland & England is to be attributed to him.

For albeit he denied not the real preſence of

Christs body & blood in the Sacrament: yet he gaue occasion to his companions of denying it; vuhil as by his doctrine he not only abolished that vuhich in this dreadful mysterie is principal, that is to say, *the sacrifice* & vuorship due to god performed therin: bot also protested that he vuold ful fayne haue denyed *real presence*, & consequently abolished the Sacrament as vuel as the Sacrifice, if *Christs vvords* had not bene so *cleere* & *pregnant* against him; as to his ovune shame & confusion he vuriteth of himself in an epistle sent to some of his scholers saying: *quia probè perspiciebam* &c. *Because I savv ful vvel* (sayeth Luther) *that therby I might haue done notable harm to the Papacy. Bot the text of the gospel is too cleere & forcible, vvhich can not easely be shaken, much lesse ouerthrovvne by vvords, & gloses deuised by giddy braynes.* Thus Luther, of vvhose great familiarity vuith the deuil, & mischeant death, see the 10. chap. followuing.

Luth. Tom. 7. vvitenb fol. 502.

Chap. II.

Of Caroloſtad & his Berengarian hereſie.

ALthough this foresaid confession of Luther to men of reason & conscience sould more haue confirmed the truth of Christs real presence in the Sacrament: yet in that unhappy time, vuhen euery man by Luthers example tooke liberty to deuise on the scripture as he listed, one *Carolstad*, Luthers coapostat & condisciple, being mightily puft up vuith ambition & ar-

& arrogancy, & no lesse desirous to celebrat his name nor Luther himself, vuold not agree vuholly to his nevu found opinion, bot began to inuent some further & fovuler shiftes, & to put that in practise, vuhich Luther vuold gladly haue done, bot hauing as then some remorse of conscience, & regard to Christs vuords, he durst not.

For vuhich cause he follovuing Luthers example of framing the sense of scripture after his ovune priuate sprit, & considering more deeply Luthers rule of interpretation (vuhich vuas so to interpret as he might most endamage the Papacy & catholik church) vuent a litle further & deuised a vuay hovu to defeat these vuords of Christ, *this is my body* &c. vuhich so hampered & entangled Luther, that he could no vuay ridde himself from the povuer & manifest cleernes of them. His vuay vuas to raise up the heresie of *Berengarius*, vuho more as a thousand years after Christ vuas the first that denyed the real presence &c. bot vuho being thrise conuicted: did thirdly & finally recant, & at the hour of his death confessed openly the real presence of Christs body & blood efter the consecration to be in the Sacrament. *Spenc. lib. 8. c.*

Notvuithstanding of vuhich recantation this *Carlstad* so vurested the meaning of Christs vuords, that he changed the first fillab, *hoc* or *this*, into *hic*, that is, here: translating *hoc est corpus meum*, in *here is my body*. Or as Sleidan recordeth: *hic sedet corpus meum, here sitteth my body*; Ye Musculus a great doctor among the protestants sayeth, that Carolstad referred the greek *Commen. l. e. f.*

Loc. com. c. de cœna dom. particle τοῦτο, *hoc* or *this*, no to the bread, bot to the very body of Christ then sitting at the table; as if he had sayd, turning his finger to himself: *this body vvhich here yovv see before yovv, sal be giuen for yovv.*

Bot becaus this *Carlstad* is the very root & founder of this *berengarian* heresie in our age, it vuere not amisse to descriue breefly out of the very protestants them selues, vuhat manere of man he vuas. And first of al *Melanchton* his ovune Comrad in Vittenbergh vuriteth of him thus: *Carolstad first of al in our memory made this sturre about the Sacrament, a rude sauage man, vvithout learning* &c. *VVho for any thing vve could perceiue, never somuch as vnderstood any office of ciuil humanity; so farr of is it, that euer any token of the sprit of god appeared in him.* Luther also, Kemnitius & diuerse others doe vuitnesse of him that *he vuas instructed by the deuil* &c. Yea Alberus a famous protestant expresly vuriteth, that *the deuil dvvelt in him corporally*; & to be short, three days before his death the deuil came to him in forme of a man, summoned him to compeare, & in end took him avuay out of the vuorld.

Epist. ad fri. Micon.

Luth. part. 2. contra caelest. proph.

Kem. de cœna do. pag. 214.

Alb. cõt. Carolst. Z. 4. p. 1. Io. Scu. lib. 50. caus. c. 50. &c.

This vuas that *Carlstad* vuho among many other singularities vuhervuith he adorned the protestant gospel, especially brake the yse before them in tvuo points: in incestuous mariage, & denying Christs presence in the Sacrament. After vuhom came diuerse others, vuho albeit differing from him in maner of exponing that short text aboue cited: yet al built upon his foundation, & therof raised up one & the same self conclusion, that the Sacrament vuas only a signe &c.

Chap.

Chap. III.

Of Zuinglius & the occasion of his apostasie &c.

THe first that followed Carlstad vuas *Zuinglius*, vuho for his vicious liuing & disloialtey being depriued of the povuer & office of distributing the Popes yearly pensions in *Svveiserland*, & put avuay out of the toun of *Glarona*, vuas neuertheles admitted to the office of a parish priest in Einsidel. VVhere (as Christoph. Hartman in his histories recordeth) he left such a levud & sclanderous example of al sort of vuantonnes & filthy lust, that the yearly pension vuhich he yet brooked of the Popes Holynes, vuas taken from him. *Annal Eremi deipa. matris an.* 151[illegible] & 1515

VVherupon followuing Luthers unruly rule of reueanging himself, he took occasion in *Zurick* the head toun of *Svveiserland* to sovu the sedicous seeds of rebellion & heresie, by his priuie carping & reprouing the abuses of the church, & vuithdravuing peece & peece the harts of the people from the obedience of the Pope, & their lavuful Superiours.

VVho hauing gotten protectours & fautours he began by & by to turne al up side doune, & to make vuide open a doore to al sort of licentious liberty & lechery, persvuading openly that monkes, priests, Nunnes & consecrat Virgins sould break their vovues & solemne promises of perpetual chastity, pouerty & obedience. VVhich being svueet & pleasant to flesh &

blood, vuas easily accomplished by these *vvhose god vvas their belly*, & vuho looking only to the lusts & pleasurs of this life, made litle or no regard at al of the life to come.

Nether vuas he thus contented, bot vuent yet further, & peruerted the chiefe places of holy scripture, applying them most unfitly & profanely to the found fansie of his priuate sprit, & chiefly these vuords of Christ at his last supper. For although he condemned not Carlstads nevu exposition: yet he did (as al heretiks do) like better of his ovune conceat, & expounded the second fillab *est*, *is*, by the vuord *significat*, *doeth signifie*. VVhich he vuent about to proue, for that in sindry places of scripture the vuord *est* is taken for *significat*, or *signifieth*. To vuhom (as vuriteth Reginaldus) a Notare publik being then in the Senat-hous, replyed that the case vuas nothing like; becaus in parables vuords ar not taken properly, bot it is othervuise in Sacraments. This answer so troubled *Zuinglius* that (as he vuriteth of himself) he knevu not hovu to loose this knot. Being thus vexed & perplexed he vuent to bed; at midnight as he vuas fast a sleepe, there came to him a sprit (vuheder blak or vuhyte, *a saint or a deuil* vuhen he vurote this historie, he sayd he culd not remember (vuho spake to him thus: O thou sluggard, vuhy answuers thou not that in the 12. of exod. *the lamb is the passe ouer*. At once he avuoke & looked out the place, & on the morne disputed therupon before the multitude, & they vuere al satisfied. VVho perceiuiug the vuhole citie to applaud to his nevu found opinion, he subtilly began to sharpe

Vbi de euchar. c. 2. &c.

In subsidio euch. tom. 2. fol. 244.

sharpe his darts against the Pape & Catholik church, persvuading the people that the Papistes vuere idolaters, & their religion idolatry; & that his nevu Sacramentarie doctrine vuas the only true gospel of Christ; *bot in very deed, a svvallovving, gulfe & vvhirlpoole of hereſies.*

And after that he had a long time preached his satanical gospel, & scattered abroad many bitter inuectiues & sclanderous Pasquiles against the Catholiks, at lenth trough the iust iudgment of god, *he fell in the ditch vvhich he digged* For as al vuriters recorde, hauing prouoked al men to rebellion, & to take armes against their lavuful superiors, yea & playing the part of a furious souldier alvvays in proper person him self, in end fighting against the Catholiks in oppen battel he vvas slane, & his vuhole armie & complices vanquished: Yea & his body being found in the field, vvas half-quick cast in the fire & burnt til ashes; as *Sleidan*, *Verronius* &c. doe vvitnesse.

Psal. 7.

Sleidan. lib. 3. & 8. Com.

Verron. chron. lib. 8.

Chap. IV.

Of Caluin & the occassion of his apostasie.

After that Zuinglius had sent abroad his sclaunderous lybels & pasquiles against the catholiks, & therby had vuithdravuen the harts of many in Sauoy & France from the true vvorship of god, & due obedience to the Bishope of Rome, Christs vicare here on earth: it fel out, that one *Iohn Caluine* a channon of No-

yon in Picardy, being conuicted of ſodomie, & condemned to be burnt, vuas through clemencie of the Biſhop, only ſealed on the back vuith the french lillie, & ſo put avuay in perpetual baniſhment; as *Bolſecus a Doctor of medicine & ſometime Caluin his great Comrad & condiſciple: M. Iames Lang our countryman & Doctor of theologie in Paris: Claudius a Sainthes &c.* in their books intreating particularly of Caluines life, expreſli vuitneſſe.

Bot becaus a puritane Caluiniſt vuil obiect, that theſe teſtimonies being only of Catholiks, ar not to be credited Let him read *Conradus Schluſſelburg* a chiefe Superintendent amõg the proteſtants, vuho vuirtes of Caluin thus: *Deus manu ſua, &c. God be his migthy hand ſo ſtrooke this heretik, that deſpairing of his ſaluation, calling on the deuils, ſvaearing, curſing & blaſpheming he moſt miſerably dyed of the Louſie diſeaſe &c.* vuhere he alſo ſubioyneth *in quibus etiam &c. vvherin alſo is mentioned of his ſodomitical luſts, for vuhich his back vvas ſtamped vuith a hote marking-iron &c.* And he concludes ſaying: *ad qua non video &c. Of vuhich I ſee not any ſolide refutation. &c.*

Theol. Caluin. lib. 2. fol. 72.

And ſuirly *VVhittaker* the chiefeſt Caluiniſt In Ingland, no othervuiſe excuſeth that infamie, then ſaying: *Stigmaticus Caluinus, fuit etiã Paulus, &c.* VVherby he granteth that *Caluines back vvas marked vvith a burning-iron*, bot he excuſeth it ſaying: *S. Paul alſo vvas marked &c.* To vuhom M. Iohn Durie a ſcotsman anſvuereth thus: *quod Caluini ſtigma &c. That You doubt not to compare caluines mark burnt vpon his ſchulders, vuith the marks of S. Paul, You doe it for your modeſtie & great*

Reſpon. ad cam. pag. 50.

lib. cõtra vvhitaker f. 73

great loue towards Your maister very humanely, excepting that ye suld haue remembred that S. Paul boore in his body the marks of Christ, bot Caluin caried the print of the lillie, vuith the vuhich none vse to be marked bot mischeant men for haynous crimes to their perpetual ignominie.

And if nether the testimonies of catholiks nor protestants vvil serue for a proofe of the same, let the regiſter books of the citie of Noyon bee seene to confirme it. For *Bolsecus* expresly sayeth that he savv the copie of the said processe vvhich vuas extracted out of the said books, & communicated vuith him be the Secretare of Geneue. *Vitæ Caluini. c. 5.*

And Tho. Staplethon in his *promptuario Cath.* affirmeth that they vuere Yet extant in his time; & mani others testifie the same, vvhom for shortnes I let passe. *In Sabb. dom. 3. quadr.*

And so Caluine being thus vtterly defaced, & banished from his conntry & freinds, he laid this platt vuith himself that the only meanes vuherbi to recouer account, vuas to addresse him self to vuards such parts as vuere not yet acquented vuith his ignominious blot, & vuherin he might best haue the occasion to vtter his vurath & reueange against the catholik church, & prelats therof, vubo had punished him (although not so seuearly as he had deserued)

And vuhiles he is thus ill mynded going like a vagabond through france, he chanced vnhappily to obteine some of Zuinglius his Pasquiles & scattered lybells, vuriten against the Catholiks & catholik doctrine; Out of vvhich

vvhich hauing gathered ſome certane opini-
ons, he incontinent begiuneth to aſpire to the
apoſtlſhip (or rather apoſtaſie) of Luther
& Zuinglius! & at Lenth coming to Straſburg
in Germanie & rendering him ſelf diſciple to
Bucerus, & becoming an enimie to the *real pren-
ce* of Chriſts body in the Sacrament he vuas re-
uoked to Geneue be moyane of *Farellus*, the Su-
perintendent; vuhom vuithin a fevu days he
ſupplanted, & vuas made ſuperintendent him
ſelf, that is to ſay, moderator & principal goſ-
peller

Verron. Chron. l.2.c.42.

For he vvas ſo ſubtil & plauſible in lang-
uage, that vuhat euer he ſpake vuas acounted
as goſpel, & like as *Mahomet* being a baſſe fol-
lovu, & as hiſtories recorde, a horſ-keeper,
bot greatly enrich ed by marying of a riche vui-
dovu, (vuhoſe camels he fed) & puſt vp vuith
glorious pride, & a deſire of celebrating his
name by framing of ſome nevv religion, vuold
nether beleeue as the Ievues did, nor yet alto-
gether as the Chriſtians, (for ſo doing he fore-
ſavu that his name culd not be exalted) bot out
of both, he forged one, & proponed to the
people for the only true vuorſhip of god: Euen
ſo, at the begining did our chriſtian mahomet
Caluin collect certane articles partly from Lu-
ther & partly from Zuinglius, & therof raiſed
vp a nevu fundation, vuherupon he built a
nevu inſtitution of the ſupper, nevu articles &
points of religion neuer before heard tel of
ſuch as ar: *that god created ſome for damnation: that
ſinnners commit murther, adultry &c. be gods inſtiga-
tion: that baptiſme to infants is nether needful nor pro-*

Theoph. & Cedr. Damaſc &c.

Calvin. inſtit. l.3. c.21. §.5. &c.

fitable

stable, & many such like vnhallovved & damnable errours; vuhich (no regarding the truth as he pretended, bot his hatred & malice against the Pape & catholik church) he laboured to establishe, as if they had bene articles of faith dyted & taught be our Sauiour him self. *lib. 1. c. 18 §. 1. &c*

VVhich articles sauoring more of Zuinglian heresie then of Lutheriane vbiqnitie & realitie, vvere the cause that Luther turned his pen vpon Caluin & Zuinglius, & painted them out be their ovvne culours declaring them notable heretiks & peruerters of scripture. And they on the other part, vurote sindry inuectiue lybels against him, proclaming him an arrogant heretik in like maner; VVherupon ensued no other fruits or agreemēt, then deadly hatred & enimitie betvuex them & theyr disciples the Lutherians & Caluinists! VVho agreed only in so far as they vuere both resolued to vndoe the romane & catholik religion. For like as *Herod* & *Pilate* being othervvise enimies, did agree both & consent to the condemning of Christ: Euen so Luther & Caluin albeit oppen foes both in vuord; vurit & in deeds, yet they conspired in one to the vtter extirping & rooting out of the Catholik faith. The like vuherof vue find by daylie experience in thir present Lutherans & Caluinists, rigthly insisting in their fore-fathers vnhallovued footsteps. *Luth. contra Louan. thes. 27. Caluin. admon. 3. ad VVestph.*

Chap. V.

Of Ihon Knox & the occasion of his apostasie

ABout the time of Caluine his first flouri-ſhing at *geneue* it is recorded be our Scot-tiſh & Ingliſh vvriters that our Country-man *Ihon Knox* being chaplane to the Laird of Balvui-rie, & accuſed for his vices & leecherie, vvas found ſo guilty & culpable, that to eſchevv the iuſt puniſhment prepared for him, he preſen-tly fled avvay in to Ingland. And firſt of al Re-ginaldus in his *Caluino-turciſmo* vvrites of him thus *Iohn Knox albeit a preiſt, & aſtricted to the ver-tue of chaſtity, for ſuch an abominable vice as vvas not heard tel of among the gentils, that is, that he had car-nal dealing vvith his ovvne ſtepmother, vvas put out of his country, & fled into Ingland vvhich vvas then al-ready infected both vvith the hereſie of Luther & Cal-uine.*

Caluino-tur. lib. 2. c 11 Archib. Hamilt. Demon. confuſ. Cal lib. 2. c. 35. &c.

VVhere hauing ſerued a puritane Super-intendent, & being eſteemed ſuch a man, as vvho ſome time might help the promouing of their nevv ſtart up euangel, vvas recommen-ded to Caluine in Geneua. VVhere he implo-yed his ſedicious vvit chiefly in tvvo things vvhich at that time there (efter the expulſion of Catholiks) vvere moſt accounted, to vvit: Cal-uine his nevv forged goſpel, & the art of Ne-cromancie or vvitch craft, vvherunto he vvas vvholly addicted: as *Mag. Archbald hamilton in his Demonſtration &c. lib. 2. c. 48. & Reginaldus* abo-

g mentioned vvith many others doe vvit-
neſſe.

And after he had ſpent a certane Yeers in Caluines ſchoole, & vvas vvel inſtructed both in his heretical doctrine & his ſatanical ſorce-rie, incontinent he is caried vvith ſuch a loaftie conceat of his cunning, that thinking him ſelf no leſſe furthie, facond, & learned nor either Luther or Caluine, he might alſo vvith no leſſe ſucceſſe promoue his eſtate & celebrat his name by tranſporting his nevv learned Caluinian goſpel from Geneua to Scotland, & conſequent-ly make him ſelf more reouned & famous by preaching the ſame, nor euer he vvas infamous before by his vicious liuing.

For at that time there vvas tvvo chiefe mo-tiues that ſtirred him therto, & put him in hope of a good ſucceſſe. The 1. vvas the abuſes & 2. *Cauſes of the decay of the Cathol. Religion.*
uices of the cleargie & prelats therof, vvhich be knevv vvel vvere a great ſcandal to the people! The cauſe of ſuch abuſes being the auarice of the Nobility; vvho gapeing at the rents of the Church, laboured alvvays to preferre their ſon-nes & Cooſines to riche Abbacies & potent Pryories. VVho liuing in the vvorld as tem-poral lords, did in the meane time diſpone vpon the Church-rents, as if they had bene ighteous Abbots & Prelats appointed be the hurch & ordination therof, vvhil as they vvere nly ſet vp by force & fauour of Noblemé, vvho vere greateſt in court vvith the King, or the ueene. The 2. motiue vvas the diſſention iſen betvveene the chiefe of the nobilitie, artly about the adminiſtration & gouerning

of

of the realme, & partly about the bestovving of lands & benefices as vvel spiritual as temporal. VVhich ciuil dissentions & iarres vvere a fite occasion for *Knox* his intention. For as our old prouerb reporteth: *it is good fischingin drumlie vvater*: euin so he thought it best reconcealing himself vvith some of the Nobilitie, vvhen as they vvere al throvvgh other & diuided in factions.

Chap. VI.

Of Knox his returning to Scotland, & of our Countrymens foolish reuolting from the Catholik faith &c.

WHil as gods seruice in Scotland is neglected through the dissolution & loosnes of ecclesiastical persones, vvho vvere lightly regarded & il looked to be their vvandering & court-vvagging Prelats; And vvhiles the church & religion vvere begun to be contemned by the vvhole people; VVho hauing often heard tell of the changing of religion in france & germanie by Luther & Caluine, vvere daylie avvaiting for some nevv gospeller from one of the tvvo! In the meane time our scottish apostat *Ihon Knox*, cunninglyinstructed in Caluin his doctrine, being returned to Scotland, did vse at the first such craft & policie in sovving the sedicious seed of his Satanical gospel, among those vvhom he knevv to be most offended at the abuses & vices of the Cleargie, that at lenth going openly to vvorke he publikly preached that the Papists Religion vvas idolatry & his only

only doctrine (vvhich he had of late learned at Caluine) vvas the true goſpel of Chriſt; vvich he commended vuith ſuch pleaſant & plauſible läguage that the moſt part of the people embraced it vuithout any farther aduiſment or trial.

Bot allas deer countryman, it is a true ſaying: *fooles ar ay faine of flitting*, & al men ar naturaly giuen tho changes & nevv lavves, thinking the laſt ay to be beſt; not regarding the health of their ſoules, or ſtanding of the republik, providing they enioy for the preſent their contentment & liberty; as at that time vvas practiſed be our Countrimen at Edinburg: vvho vuere euin as readie to haue embraced any *Ihon Chapman* from Luther in Germanie, & his Lutherane goſpel as *Iohn Knox* from Caluine, if ſo had chanched at the beginning.

For I ſuppone, if our nation had bene as vvel acounted of at that time in germanie as it vuas then, & yet is in france, & if *Knox* had fond ſuch opportunitie & commodities vuhervuith he might haue paſt to germanie, as he fand in Ingland for going to france I doubt nothing bot he vuold rather haue reſorted to germanie & rendered him ſelf prentiſe to Luther, or his diſciples, as to the elder & godlier goſpellers nor to Caluine; & ſo coming home a Lutherane migth haue preached the doctrine of Luther; vvhich perhaps had bene Yet more acceptable nor the other. Yea ſo fayne vvere they of fooliſh nouations at that time, that they vuold not haue failed to haue receiued any religion vuhich he had pleaſed to teach them; ſa appeared by their

ſodane & haſtie approuing it before euer they tooke leaſure to learne it. VVen as if they had bene vuiſe they ſuld not vuithout great aduiſ-ment & conſideration haue fallin avuay from the true faith, (vuhich theyr progenitours had profeſſed & keeped the ſpace of thirten hun-dreth yeers & more vvithout interruption) & credited a particulare man, & ſuch a one as be-ing notoriuſly infamous, & a runnegate prieſt, vuas become a mortal enimie to the catholik church & paſtors therof, vuho vuold not ſuffer him among them vnpunished for his vices & leecherie.

For albeit then the brute vvas, that he had a ſingulare ſprit yet they ſuld haue remem-bred vpon S. Iohnes counſel ſaying: *beeleeue not euerie ſprit, bot trie them, if they be from god, &c.* And S. Iudes alſo exhorting them *to labour aboundantly to hold faſt that faith vvhich vvas once deliuered to the Saintes*, & ſuld not ſo lightly haue reuolted from *the ſprit of* ligth & *truth* (vvich Chriſt pro-miſed to leaue vvith his church for euer) & gi-uen credite to that blacke Zuinglian night-ſpri-vvhervvith our *Knox* vuas inſpired at Geneua.

1. Io. 4.

S. Iude. v. 4.

Ioh. 14. 16.

For if any man of ſafe iugdment had one of his noble members that vvere in danger of rotting, ſo that to the great deformation of his bodie it ſuld be cut avuay: to eſchevu this gre-evous pane & deformitie, he vuold not only be content (as I ſuppone) to haue the iugtmen only of one medicimer albeit very learned bo alſo not ſparing any expencens or trauel vuold imploy him ſelf, his gear & freinds to ſeik th

iugd

iugdment of them vuho vuere expert medici-
ners; That be their reasons & consent he might
assuredly receiue & vse their directions to the
preseruation of his vvhole bodie; Hovu much
more suld they in Edinburg at that time haue
bene, & novu al Christian men be careful to
knovu the iugdment & vniuersal consent of al
the learned philitions of the soule, the true do-
tors of the church of god; & specially of them
vnho vuere taught by Christ & his âpostles in the
primitiue church: vuho can bear most faithful
record of the truth of our Catholick faith; & not
be caried avuay in thir letter & dangerous days
vvith any particulare mans affected opinion;
bot embrace that doctrine vuhich our Sauiour
vvho is truth it self) confirmeth to be true, say-
ng: *Simon Simon Loe Sathan hath desired to sierse you*
as vvheat: bot I haue praied for thee that thy faith
faile not, & thou sometime being converted strenthen
thy brethren. VVhere vve see that these suld be he-
rd vuho ar strenthned & taught be S. Peter (to
vuhom Christ sayd: *feed my sheepe*) & his succes-
ors; in vuhose person is performed that of the
gospel: *I am vvith you to the end of the vvorld.* VVho
r also named to be brether to S. Peter (not run-
agats & apostats, svvorne enimies to gods
ruth & his church) that man haue not preten-
e of ignorance nor be *caried avvay* vvith euery
ght sprit & *Straunge doctrine*, addicting them sel-
es to one particulare sect. For otherwise they
ollovv the example of the vniust Iudge, vvho
pening the one ear, & guiuing rash credit to the
eport of the one party, occludes & stopps the

Luk. 22. 31.

Iohn. 21. 15.

Math. 28. 20.

Heb. 13.

other; & so vurongfully to the hurt of his soule & conscience, condemneth the innocent.

Therfore, vvhoso euer rashly adhereth to one particulare opinion, no examining the the contrare be the consent of al ages bypast, ar iustly giuen ouer be god to their ovvn iugd-
1.Tim.4 ment, to *credit he sprit of* lies & *errour*; as out of al doubt vvere our citizens of Edinbnrg, hovv- soeuer they falsly pretended some abuses to b the cause of their attempts.

Nether suld they haue reuolted from the true religion, for the abuses therof. For it i vvel knovvne that a thing good in it self ma be abused, & yet the same thing not the mor of that to be blamed, bot the abuse only thero to be abolished.

As for example: vvine is a good thin (vvich the banqueting Brethern & their seck-
1.Tim.5 supping sisters knovv vvel ynough) & accor-
23. ding to the apostle, very confortable to the sto- mach if it be duely & moderatly vsed: bot i a man vvil abuse it, in drinking it exceedingly, vuil then no doubt make him like a beast. S that, as vuine in it self is a good thing, & the ab use therof is il, & not to be suffered: Euin so th catholik faith & religion at that time in Scotlād if it had bene rigthly vsed, vvas good, & the on ly true vuorship of god: bot as soone as it bega to be abused be vnlavuful & licentious pastors be sacrilegious & seculare prelats, then it vva had in contempt & disdane.

Novv, this contempt & disdane suld not be ne had at the religion as an il thing of it self, bo at the abuse therof, vvich indeed suld haue be ne quic

ne quickly aboliſhed. And therfore, if they had bene as careful in mainteaning the truth, as they vuere earneſt in taking on nevu lavues, ſhaking off al obedience to their lauful princeſſe, & Souerane, vnder pretext of reformation & cullour of chriſtian liberty, they vvold nsuer haue bene ſo malicious as to haue imputed the abuſes yea or the vices of ſome particulare perſons to the fault and inſufficiencie of the religion: bot rather vnto the abuſers therof.

For I think there is none vuho doubteth both that vuas the true religiõ vuhich vuas profeſſed be Chriſt & his apoſtls; vuhich although it vuas abuſed & ſtained be the tratorous treaſon of Iudas vvho vuas one of the tvuelue: Yet his fal & filthy abuſe conioyned vuith the true vuorſhip of god, vuas nether imputed to the fault of religion, nor vuas it a cauſe to moue the reſt of the apoſtls to fal avuay from the ſame bot rather to abhorre Iudas his tratorous abuſing it.

And ſo the more that the true religion vuas then abuſed be Iudas the tratour, Yea & the more that the ſame religion therefter vuas abuſed in Scotland be ſome miſcheant & diſſolute prelats, It follevueth no vvays that the ſaid religion is either the vvorſe, or any vvay for the foreſaid reſpects to be vuholly reiected. For euer ſince the begining abuſes have bene, & vuil be to the end of the vuorld; as our Sauiour inſinuats to his diſcipls ſaying: *It is neceſſarie that ſcandals fal out*; bot *vvoe be to him by vvhom a ſcandale is done.* VVhich vuoe ſickerly happened to Iudas, vuhil as *he hanged himſelf* & alſo to our late rebellio-

Mat. 18.

Math. 27. 5.

rebellious apoſtats & church-robbers in Scotland; vuherof the moſt part made a miſcheāt & miſerable end; & the reſt trhough the iuſt iudgment of god vvere brought to vtter ſhame & confuſion, being throvuen from their dignities & officies be vile & infamous perſons; as Sir Tho. Dempſter in his hiſtories, & many others both ſcottiſh & Inglish vvriters record.

Chap. VII.

Of the fruits of Knox his euangel, the doun-caſting of Churches.

AFter that this our politician apoſtle & apoſtate *Knox* had vuithdravune the harts of the people craftily from the Catholik faith, by his ſmoath language & plauſible preaching (vuherin he alvvays traduced the Catholiks by his venemous vntruths & calumnies) & as a moſt pernicious paraſite & faithles flatterer had applied his vvhole goſpellizing & preaching to pleaſe the humors & fancies of ſome noblemen his adherents & patrones, (vvho gaping at the church-rents, & looking more to their priuate commoditie nor to any Religion, vuere eaſily perſuaded, not ſo much for his reaſons as for to ſatisfie their auarice & licentious liberty, for the vuhich they vuere ready to lay a ſide both right & vurong) At lenth he began to blavv his blaſphemous trumpet againſt the Venerable Sacrament, & the ornaments of the houſe of the lord, Yea & prouoked the furious people by his ovun ſacrilegious example to the ſpoiling & doun-

Cron. Chron. 8. c. 43.

& doun-casting of churches, ouerthrovuing of Altars & organs, breaking of Images, chalices, chandlers, basines, lavuers, & vuhat someuer vuas made of gold or siluer apperteaning to the vse of the Altare & sacrifice of the Masse; vuhich he & his comrads turned al to profane & vnhallovued vses, coining money of the siluer vessel, making garments & gounes to their vuifes & bairnes of the masse-cloathes & other pretious paraments ordained for the Altar. And yet notvuithstanding of al this his sacrilegious robbing & spoiling, he not only caused these braue churches to be set in fire, bot also persvuaded the furious people to take fore-hammers & such like instruments to the breaking doune of the very vualls & pillers them selues, vuhich the fire had not consumed vuherunto those furious vvretches, & sedicious seruands of Sathan vvere so vvilling & ready, that scarcely left they the chore or queere safe to bea Synagogue for their vnhallovved & nevv fetched-ouer gospel. *Natalis com. lib. 13. hist. Chron. vita Mariæ, &c.*

And that the universal vuorld might knovu there unspeekable hatred & rage against the Catholik church & religion, they at the first made stables in *Halyruahous*; vuhich vuas renouned not only for holynes & deuotion vuont to be therin: bot also for that it vuas the *Burial-place* of our Kings & their royal children. VVhich surely suld make al trueharted countrymen the more to abhorre their abominable & barbarous beastlines, Yea & their more then turkish ingratitud tovuards their natiue Princes & Souerains, vuho sturred not to let horses dung on

their moales, vuithout any regard to god or their Kings.

And truely, among al their deeds & deuiſes, the caſting doune of the churches vuas the moſt foolish & furious vuorke, the moſt ſhreud & execrable turne, that euer *Hornok* himſelf culd haue done or deuiſed. For out of al doubt, that great grandfather of Caluiue & old enimie of mankind, not only inſpired euery one of thoſe ſacrilegious hellshounds vuith his flaming ſprit of malice & blaſphemie, as he did their forefathers Luther & Caluine: bot alſo vuas there preſent as *maiſter-of-vvorke* buſsily beholding his ſeruands & hirelings vuorking his vuil, & bringing to paſſe his long deſired contentment.

Bot ah, deare countryman, vuas it not, a lamentable thing, that one apoſtat prieſt becoming a Caluinian inceſtuous miniſter, ſuld haue had ſuch authority & povuer, as to haue ſpoild & caſt doune moe gorgious & braue churches in one Yeere, nor al the miniſters of Scotland vuith the vuhole nobilitie & commons, culd ſince that time be able to repare, let be to build of nevu agane the like. And ſurely as al true Chriſtians lamented that black reformation, & greeued to hear tel of the ruine & utter deſtruction of ſo many ancient & faire churches, Colledges, Cloſters & hoſpitals, built & erected of old by godly princes, Bishops & Barones of vuorthy remembrance, for the honour of god, the inlarging of his church, & ſupport of the poore: Euin ſo the Inglish & germane proteſtants vuith other politicians & atheiſts,

theists, vuere much discontented at their folly & madnes; vuho gaue such reuerence to the house of the lord, & decorements therof, that they nether destroyed the churches, nor did they abolish the altars, organes, or Images of Christ, & other ornaments consecrated to the honour & vvorship of god! Bot our foolish & furious country-men through the instigation & stirring of that sacrilegious serpent & venemous viper Ihon *Knox*, follovuing the sprit of errour, did far othervuise. And therfor, as the apostle sayeth, *God gaue them ouer to the desires of their ovvne harts*: & suffered them *to doe things ful of ignominie* & shame. For they changed the churches (vuhich god himself called *his house of praier*) into filthie & abominable houses of sensual men, Yea & of unreasonable beasts: vvhen as they made stables in Halyrudhous, sheep-houses of S. Antone & S. Leonards chappels, tolboothes of S. Gillis &c. VVhich this day may be seene to the great greefe & sorrovu of al good Christians, to the shame & confusion of Edinburg, & to the euerlasting damnation of the doers therof, the sedicious ministers *Knox* & his complices.

Rō. 1. 24 & 26.

Isa. 56.

Chap. VIII.

Of the lamentable profanation of S. Giles &c. & of the vvofulobduration of our Co-untry-protestants.

SEing the consideration of the foresaids, & beholding of the present lamentable forme

& caſe of many ancient & braue churches in Scotland, novv al either vtterly deſtroied, or filthily abuſed & diſmembred, may iuſtly moue al good Chriſtians to abhorre both the miniſters & their damnable doctrine, vuhich hath brought forth ſo noiſome & harmful effects: I thought it not inconuenient to ſpeake a litle more (at the leaſt) of the churches of the *Abbacie of Abbirbroth & S. Giles in Edinburg*; paſsing by (for breuities ſake) the miſerable deſolation & profanation of theſe of the *Abbacy of Paslei*, *Elgin of Morray*, *the black-freers in Glaſgovv*, *halyrudhous in the cannogate &c.*

And firſt, as to that of *Abbirbroth*, ſurely vvhen before a certane years I had firſt ſeen it, & had ſtayed a vvhile before the great dore therof, gazing ſadly upon the deplorable ſtate of the defaced & ſtaggering ſteeples, the battered vuals, broken doune pillars & the floores ouergrovune vuith graſſe & defiled vuith filth & excrements of unreaſonable beaſts; & iudging of ſuch faire ſteads & ruines that it hath once bene a moſt royal, braue & gorgious church, I could not bot ſigh & bevvaile it. Yea & ſomuch the more lament the preſent eſtate of it, that in the year of god 1193. *S. VViliam* that iuſt, holy & religious king built & planted it vuith Religiouſe men of my ovune profeſsion, viz. Of the Order & familie of *S. Benedict*, or *S. Bennet*; vvho moſt laudaubly & honorably did euer inhabite & rule it, until the heretical furie of *Knox*, *Meſſane* & the reſt of the ſe firſt ſtartup apoſtats & runnagats redacted to ſuch deſolation & ruines, as may be ſeen th

Hect. Boeth. hiſtor. Scot. Gordon. Chron. an. 1193. &c.

this day to the vvhole vvorld. VVhich (I say) as I had deeply considered, incontinent I remembred the vuords of Isay, & sayd vuith my self; O hovu iustly may vue novu compleine & say vuith the Prophet: O god, *the house of our sanctification & glorie, vvhere our fathers did prayse & vuorship the, is made fevvel* & burnt, *& al our things vvorthie to be vvished ar turned to ruines &c.* Esa. 64. 11.

Bot leauing it thus vuasted & deplored, I vuil turne me & take a vievu of *S. Giles*; vvherin I see clearly fulfilled the prophecie of Daniel, saying: *And there sal be in the temple* or Church *abomination of desolation* or abominable desolation &c. VVhich that vue may the more easily conceiue, let us consider this exampl:e, & suppone: If our Sauiour Christ vuhen he came into the temple of Ieruſalem, did cast out al these vvho vvere buying & selling in it, & so heauily complained againſt them, that he sayd: *It is vvritten, my house sal be called a house of prayer, bot yee haue made it a den of theeues*; hovu I pray yovv vvold he say, if he vvere novv entring in at *S. Giles*, & looking to bare vuals & pillars al cled vvith dust, svueepings & cobvvebs, in steed of painting & tapestrie; & on euery side beholding the restlesse resorting of people treating of their vvorldly effaires; some vuriting & making obligations, contracts & discharges: others laying countes or telling-ouer sovvmes of money: & tvvo & tvvo vvalking & talking to & fro, some about merchandice or the lavves, & too many allas about drinking & courting of vuoemen, Yea & perhaps about vuorse nor I can imagine; as is vuont to be done al the day Dan. 9. 27. Matth. 21, 12. Isai. 56. 7.

long

long in the common Exchanges of *London* & *Amsterdam* & other great cities; And turning him farther tovuards the vueſt end of the Church, vuhich is deuided in a high houſe for the Colledge of Iuſtice, called *the Seſſion* or *Senathouſe*, & a lovu houſe, called *the lovv Tolbooth*, vuhere the Bailiues of the toune uſe to ſit, & iudge common actions & pleas in the one end therof, & a number of harlots & ſcolds for flyting & vuhoredome incloſed in the other; And there I meane, if our Sauiour vuere preſent to behold ſuch abominable deſolation, that vuhere altars vuere erected, & ſacrifices vuith continual praiſes & praiers vuere vuont to be offered up to the lord, in remembrance of that bloody ſacrifice of Chriſt on the croſſe, there novu are holes for vuhores, & cages for ſcolds; vvhere nothing is heard bot banning & ſvuearing, & euery one vpbraiding another: O vuhat greeue & ſorrovu vuold our Lord tak at the beholding of ſuch profanation & ſacriledge? hovv heauily vuold he complaine, that *they haue made his houſe* not only *a denne of theeves*, bot a dungeon of deuils; & vuold vueep upon Edinburgh, as he did on Ieruſalem ſaying: *O Ieruſalem, if thou knevveſt alſo theſe things vvhich appertean to thy peace, euin in this thy day: bot novv theſe things ar hidden from the!* as if he had ſayd or novu vuold ſay: If thou knevueſt O Edin burg, at I doe, vuhat mercy is offered the, euin this ſame day, thou vuolſt not doe as thou doeſt, bot vuoldſt preſently accept therof: Bot novu this ſecrete iudgment of my father vuhich abideth the, is hidden from the, & therfore thou ma-

Luk. 19.

ke

kes litle account therof, until thy deſtruction ſal come ſod anely upon the.

And ſurely, as the deſtruction foretold by Chriſt came ſoone therefter upon the toune of Ieruſalem: Euin ſo it is to be feared, that the abominable profaning of Gods houſe, ſtiffnes in hereſie, & contempt of the Catholik Religion (the only true vuorship of god) bring upon Edinburgh, ſodaine reueange & deſtruction; ſeing not a fevu of leſſe ſcourges, (as ſometime befell to Ieruſalem) haue already ouertaken them, vuhich foretell a greater vengeance to ollovu, except they repent & turne unto god vuhil they haue time.

Bot allas, ſuch is the hardneſſe of their harts, hat albeit many of them vuel knovu that they r vurong, Yet for ſome vuorldly reſpect or ther, they vuil not change their courſe & opi- ion. Such vuas the obduration of Pilat, vuho lthough he knevu that he condemned Chriſt vniuſtly, Yet that he ſuld not loſe the fauour of he Ievves, or come in diſgrace vuith his prin- e, he proceeded & gaue ſentence againſt him. Such alſo vuas the hardnes of the Ievues, vuho did not adhere to our Sauior, & confeſſe him o be the Meſsias, leiſt they ſuld haue bene caſt out of the Synagogue. This hardnes of hart vuas alſo in King Agrippa, & Felix Gouernor of Iurie: vuho although in their ovune con- ſciences they thought that S. Paul ſpak truth vnto them: Yet that they ſuld not hazard their credit in the vuorld, they continued ſtill, & pe- riſhed in their ovvne vanities. *The ob- duratiõ of our puritans* *Act. 16.*

Euin ſo this obduration chiefly domines in

in our Country-proteſtants & Miniſters, & commonly in al perſecutors of thoſe vvho openly profeſſe the truth; vvhom though they knovu euidently to be innocent, & to haue the vuord of god, & equitie on their ſide: Yet partly to mainteane their eſtate, fortune & fauour in the vuorld, & partly of mere pride & vuilfulnes, leiſt they ſuld ſeeme to be ouercome, they abide obſtinatly in their errour, & in perſecuting the innocent Catholiks, vuho labour alvuays for the glorie of god, & repairing of his true vuorship the romane & Catholik Religion.

And farther, ſuch is the obduration & ſtubbornes of ſome of our puritanes, that they ar ſetled in firme purpoſe, to follovu the courſe vvhich they haue already begun; & vuil not vnderſtand the dangers therof, bot doe ſeek rather meanes to perſvuade them ſelues, & to make quiet their conſcience in their conceiued opinion; Yea nothing is ſo offenſiue vnto them, as to heare any thing gainſaying the ſame.

And this I knovu perfitly, as hauing often experimented it in our puritane brether & ſiſters in Scotland. Of vuhom, & of ſuchlike holy Iob ſayeth: *they ſayd to god, depart from vs, vve vvil not haue the knovvledge of thy vvays.* And the Prophet Dauid yet more expreſly: *their furie is like the furie of ſerpents, lik vnto cockatrices, that ſtopp their ears & vvil not heare the voice of the inchanter.* By this inchanter, he meaneth the holy ghoſt, vuho ſeiketh be al meanes poſsible to charme them from thoſe bevuitching errours vvherin they ſtand.

Iob. 21.

Pſal. 57.

And

And the Prophete Zacharie sayeth: *they* Zach. 7.
vvil not heare, they turne their baks, & stopp their ea-
es, to the end they may not vnderstand: they put their
harts as an adamant stone, leist they suld hear gods lavv,
& be conuerted. VVhich vvords agree most
itly to them, seing they vvil nether permit any
Catholik to remane amongst them, nor yet vvil
hey, or darr they admit any Priest, or Catholik
f learning to dispute vpon their Religion &
octrine therof: except a fevv of the younger
ort, vvho being vvise in their ovvne eies, &
uft vp vuith a loafty conceat of their cunning,
& persvuaded that their Religion & grounds ar
he best of any other, *like the bairns of Lasmahagovv,*
vvho savv neuer a fairer Abbey nor their ovvne, not
novuing the solide immobilitie & sure gro-
nds of that religion vuhich they cal *Papistry*;
ot leaning to the report of their false teachers
vuho make them beleeue, that vuith vs is gros-
e ignorance, & vuith them is knovuledge &
arning) doe hazard to reason vpon religion
o their sodaine confusion, vuhen they find al
ontrary, & being at once conuicted, they seek
uieth the dovu, vuhich Noah sent out of the Gen. 8.
ark, vuhere to set their foot & to rest; bot be-
ng shaken from al the grounds of their corrup-
ed doctrine, they find none. Bot in reueange
eirof, incontinent as the said priests or Catho-
ks ar espied, they delate them to the Bishop;
uho laying them in preason, doe forbidde them
nder the paine of death to speak any thing
gainst their doctrine & Synagogne. VVhich
they doe not, bot begin to defend the ancient
aith & true vvorship of god, the romane & Ca-
tholik

tholik Religion, (vuhich al our forefathers pro-
feſſed, euin from the 203. Yeer of god, vnto
the 1560. vuhen this ſedicious apoſtat *Knox* vvith
his complices turned al up ſide doune) either
they ar hanged, or els vexed vuith long impri-
ſonment, ſpoiled of al their goods, & therefter
put in perpetual banishment; as the proceſſe
vſed in Glaſgovu at the time of Father Iohn
Ogilby his martyrdome, vvitneſſeth.

Chap. IX.

Of a farther declaratiou of the peſtilent fruits, & noiſome effects of this our Caluinian goſpel.

FOr ſomuch as it vuold require a long time
to diſcourſe vpon al the particulare effects
& impoiſoned fruits vvhich this our vnhallo-
vued Caluinian goſpel hath brought forth, ſin-
ce the firſt time it vvas planted in any prouince
of Europe: I thougt it not amiſſe to intreate
ſhortly of ſome of thoſe fruits only, vuhich beſt
taſted & liked them, to vvit: Of rebellion againſt
their lavuful Superiours & Princes, vnder a fal-
ſe pretence of religion & liberty: & of the crue
vvares, murthers, & ſhedding of innocent blo-
od follovving therupon.

For as *Sleidan* in his commentars & infini-
te others record, In ſome prouinces of Germa-
nie the commons & husbandmen, being ſedu-
ced vvith Luther his ſedicious goſpel & doctrine
in ſuch ſort rebelled againſt their lauful prince
& lords, that after their robbing & ſacking o
findr

ndry tounes, Closters castels & churches, a^t
enth in the space of six vveeks, Yea euin bet- *Luth.*
ueene *pash & vvitsonday there vvas slane moe then* *tom.7 in*
hundreth thousand of commons & husband- *sermon.*
men, oy the Princes & prelats of the country, *fo. 270.*
vvho vnhere constrained to the same, for de-
fence both of thei liues, Lands & rights.

And *Reginaldus* Doctor of Theologie in the *Caluino*
nglish Colledge at Rhemes in france, in his *Cal-* *turcissi.*
ino-turcismo rehearseth sindry authors vvitnes- *lib.3. c.8*
ing expresly, that in the first & second vuares
f france stirred vp by *Caluine & Beze* against the- *Laual.*
r ovune King & the Catholiks vuere killed a- *fran his.*
boue the number of a hundreth thousand; & as *lib.9.fol.*
Natalis comes, Saincteiius & other french vvri- 208.
ers doe testifie, *the Hugonots* vnder Caluine his *Natal.*
anner & command, beside many abominable *histor.*
eeds done against the Blessed Sacrament, & re- *lia.18.*
liquies of Saints, did destroy *six huudreth Closters,*
martyred *siue thousand Priests* vuithin siue yeers *Verro.*
ace, vuherof some they hanged, some they shot *chron.*
posts, others they burned, yea & plucked the *lib.8.c.*
kinne of a great part of them; & this vuas their *44.*
postolick vnay of planting their Caluinian gos-
el, & of reforming the church, as they termed
it.

And to be short, such is the nature & fo-
e of this Caluinian seed, that vuhersoeuer it is
vven, it at once springeth vp, & breedeth the
itter fruits, of rebellion & shedding of inno-
ent blood! As amnog other the *Estates* of Hol-
nd may vuitnesse; vuho as soone as euer they
eceiued the seed of Caluines gospel among the
ey vuer presently rauished vuith such a desire

of rebelling & ſhedding of blood, that they in
continent rebelled againſt their lavvfulSouera
ine the King of *Spaine*, & gaue the firſt occaſion
of thir bloody vuarres in *flanders* & *Holland* Ye
ſtill continuing cruelly to this hour. VVhero
alſo novu lately *Boheme* & *Hungarie*, the *Palati*
nate & other prouinces of *Germanie* (novu prai
ſed be god ſomevuhat vuel cleanſed of Calui
niſme) & the Kingdome of *France* evin this da
miſcheantly oppreſſed vuith the ſame, ſal bea
an euerlaſting record.

And to let paſſe the bloody vuarres mur
thers & martyrdomes of innocent Catholiks i
Ingland & Irland, vnder King Henrie the
King Edvvard the 6. & (the greateſt tirane o
al) Queene Elizabeth: It is more then notoriu
that our ovvne Country of Scotland got no o
ther fruit of the Caluinian goſpel, there fir
planted by *Knox*, & his Coapoſtats & compli
ces, then ſodane ſedicion; oppen rebellion, c
cruel murthering of Princes & Prelats, vub
oppoſed them ſelues to their deuiliſh doctrin
& doolful deuiſes.

Among vuhom (to rehearſe a fevv in ſte
ad of many) *Cardinal Beton* gaue a ſingulare tri
& proofe of his pacience, & conſtancie in defe
ding the ancient, catholik & romane religion
VVho being firſt caſt in preaſon be thoſe cruc
Caluinian Caterpillers, vuas vnavuares in hi
ovvne chamber inuaded by a number of bloo
dy buchers, vvho moſt ſacrilegiouſſly murt
hering him, & layng him on his back, did piſſ
in his mouth, & in end for contempt & deriſio
of Prieſthood, cloathed him vp in his pōtifica

& ſo i

& ſo in his Prieſtly ornaments hanged him out at the vuindouv to be ſeene as a mocking-ſtock by the vuhole people; as vuriteth Tho: Dempſter lib. 2. de Scriptor. Scot. & alſo lib. 1. Apparatus ad hiſt. Scot. VVhere he alſo recordeth that the ſaid ſacrilegious cut-throats & murtherers made a miſcheant & miſerable end.

In like manere *Lord Ihon Hamilton* firſt Abbot of Paſley, & next Archibiſhop of Santandroes, for his Zealous maintaming of the Catholik faith, & of his Soueraine Princeſſe *Quene Marie*, vuas ſodanly taken & ſchamfully hanged vuithout either doome or lavv, yea & mocked by theſe vvho vvere the chief authors of his death by this verſe in latine.

Creſce diu felix arbor, ſemperq; vireto
Frondibus, vt nobis talia poma ferás.

That is to ſay.

O tree grovv long, & florish ay,
VVith branches perſeueare:
That vnto vs vvithout decay
Such apples thou may beare.

Thom. Dem. lib. 8. Script. Scot. & & lib. 1. Appara. ad hiſt. Scot.

Bot through the iuſt iudgment of god, the ſame ſacrilegious authors & traitors being the next yeer therefter taken & hanged efter the ſame faſhion; it vuas alſo no leſſe quickly then iuſtly replied & anſvvered to them thus.

Creuit vt optabas ramis felicibus arbor,
Et fructum nobis Te, generumq; tulit,

VVhich is tho ſay?

The tree hath grovvne as thou deſird
VVith branches faire of ſhavv,

And brought ſuch fruit as vve required
The, & thy ſonne in lavv.

Moreouer, vvhat toũg is able to expreſſe the vn ſpeikable hatred & crueltie, vuhich thoſe gidd braynd goſpellers & apoſtats vſed againſt the ovvne natiue & lavuful Souerane, that moſt sa cred & renouned Princeſſe *Queene Marie* Kin Iames his moſt godly & religiouſe mother o euerlaſting remembrance? VVhill as by the deuiliſh doctrine & calumnies they prouoke her ovune ſubiects both the nobilitie & Com mons to rebell againſt her in ſuch a peruerſe & malicious maner, that vuithout any regard t god or their Soueraine, or to the lamentabl ſhedding of innocent blood, they neuer ceaſe to vexe & purſevve her roial perſon, by their ra iling & ſhlanderous tongues, by their venemo us vvriting of infamous lybels & paſquils, bo chiefly by the ſvuord of rebellious runnaga their adherents & follovuers vntil they brough her maieſtie to ſuch diſtreſſe & extremitie, tha to eſchevv their Caluinian clemencie, that i their cruel & continual tirannie (vvherof he maieſtie had found often experience before ſhe vuas forced to flee frõ one place to another & at lenth tho tak her refuge to her diſloya Aunt *Qnene Elizabeth* of Ingland.

And hovvſoeuer vpon mere malice & heretical hatred they ſpread abroad & falſly al leadged ſome infamous pretences & quarrels vuherby they might the more eaſely bring he in diſdane & contempt beſide forreine Prince & countries: Yet in effect, there vuas no othe true cauſe of their ſo great perſecution & cruel

tie to vv

ie tovuards her, then only for that they perceiued, that they culd neuer be able to peruert & alter her conſtancie in the ancient & catholik faith; & conſequently during her lyfe time & reigne they ſuld neuer be ſure & ſecure to promoue & eſtabliſh their impoiſoned doctrine; neither culd they peaceably brooke & inioy the rents of the church, vvhervuith already they had intrometted moſt ſacrilegiuſly. And therfore they laboured euer to traduce & betray her to her greateſt enimie *Quene Elizabeth*, vvho being *head* of their Caluinian Synagogue, & defender of their faithleſſe faith, contrare to her promiſe of aid & ſafeguard, made to her legats & meſsingers, & contrare the cuſtome of al Chriſtian Princes: Yea & againſt the very lavv of the gentils (vvhich no Turks nor Paganes vſo te break) ſhe cauſed her be keept in cuſtodie at her firſt entry in England. VVher hauing aboue 19. Yeers ſuſteaned hard impriſonment, ex finally cruel death & martyrdome for her conſtant profeſsion of that firſt, ancient, apoſtolik & catholik faith, hath therbyleft a glorious & immortal preſident to al her aftercomers vvho clayme temporal right from ſucceſsion of her blood, to make the like, or greater account of that right vvhich cometh by ſucceſſion to her in faith: for vvhich ſhe vvith heroical fortitude neglected her blood, her liberte, crovvnes, & vvhatſoeuer is moſt deer to princes in this vvorld; and for vvhich neglect her name is more honorable before god & his angels, her memorie more famous among Chriſtians of this age, & ſo vvil be to al poſterity,

then if vvith refusal of that faith that is, vvith refusal of Christ & eternal blisse, she had gayned as many temporal crovvnes & realmes as they haue liued days & hours, vvho vvere occasioners of that so vvonderful & strange execution.

And as concerning her Maiesties innocencie of al their false accusatiõs & forged crimes, more thẽ maliciously laid to her charge *Barnestapol* in his book intituled *Maria Stuarta Innocens*, chiefly vuriten against *Buchanan* his venemous vntruths & calumnies: *Bishop Leslie & Dempster* in their *hi*stories: *George Conn* in his book of her lyfe: *Romoald Scot* in his Summarie of her death & many other vuriters of other nations doe no lesse iustly then cleerly & pithily declare it. And thus farr of the rebellious & blood-thirsting fruits of *Knox* his sedicious preaching & gospel.

Blakvvod in praf apolog pro Regibus.

Chap. X.

Of Knox his lecherie, mariage & execrable death.

HAuing hithertils sufficiently declared the maner of *Knox* his subtile & cruel proceeding in planting his bloody gospel, as also a some part of thẽ noisome effects & impoisoned fruits of the same: It resteth to satisfie the expectation of some, vuho desire to knovu, if his last proceedings vuere agreable to his former, & if according to his leud & licentious liuing, he dyed il, & unhappily. And first of al, as his vvhole preaching & gospellizing sauoured

ared of nothing bot ambition, vane glorie, & giuing free liberty to the lusts of the flesh: Euin so it is manifest to al men vnpassionat & desirous of the truth, that his vvhole conuersation & vvorks, both the first & the last vvere correspondent to his doctrine.

For hauing ouer al extirped the Catholik Religion, & planted his naked bot a rebellious gospel, bragging of a bare faith bot faithlesse, vuhich after many tragical uproares & unspeakable shedding of blood, vuas peaceably preached by souters & taillours, as vuorthy of no better persones, *such lipps being good for such lattuce* (vvhich I speik vvith reuerence of honest & industrious craftsmen, vuho remaning in their ovune Calling ar profitable members of the Common vveal) At lenth, follovving the footsteps of his forefathers *Luther & Caluine*, he savu it expedient for his honour & account, to choose him a nevu lemmane, vuhom for honesties sake he might mary Nothvvithstanding of his three old mistresses, vuhich (as Reinaldus & others doe vuitnesse) out of Ingland he brought vuith him to Scotland. And so, vuhiles he is busily vuovuing, & kything the cunning of his vuitching & tenebrous art, he becometh (be vertue therof & of his plausible preaching) so great in account both vvith gentle & simple, that speak or doe vuhat he listed, al vuas good, holy & grateful. VVhich fauorable acceptance bred such pride, præsumption & arrogance in his hart, that not only miskending him self he contemned both his eiquals & better nor any he culd clayme to: bot also made

Caluino turcis. li. 2. c. 11. &c.

him companion to barrons & lords; vvhen a it vvas better his kind to haue matched vvit ſuch as the laird of *Balvvirie* his boyes, in reſpe of their old kitchin-acquaintance.

Nicol. Burne Scot. diſp. &c. c. 39. fol. 143. Caluin. turc. l. 2 c. 11.

And vvhiles he is thus vuel & highly eſtee med by lords, ladies, & virgines (too lightly beleeuing his flattering alluirments & amarou tales) he ſturred not to propone mariage to young gentle-vvoman, being yet ſcarcely ma riageable; vvhoſe ſenſes & tender ſprit he ſo cunningly inchanted, that no vuithout ſuſpi cion of ſorcerie ſhe conſented to mary him, to the euerlaſting loſſe of her honour & good na me, & to the great dishonour & ſhame, yea & ſore hart-break of that vnfortunat lord her fa ther. For as the common & conſtant brute of the people reported, as vvriteth Reginaldus & others, it chanced not long after the mariage, that ſhe lying in her bed, & perceiuing a blak, vglie, il-fauoured man buſsily talking vvith him at the table in the ſame chamber, vuas ſo ſodainly amazed, that ſhe tooke ſeiknes & dy ed: as ſhe reuealed to tvuo of her freinds being ladyes come thither to viſite her a litle before her deceaſe.

Regin. de Euch.

In the meane time, he being through that vnhallovued mariage nobilitate, & much ac counted by the vuhole nobilitie of Scotland, he became ſo licentious & inſolent, that letting looſe the raines of his vnſatiable luſts, he ſhame fully fell in the abominable vice of inceſtuous adultry; as M. Archb. Hamilton, & others doe vuitneſſe. VVhich he thought nether a blot to his name, nor a ſcruple or ſtaine to his con-

M. Arch Hamilt. l. 2. c 34. Demon. confuſ. Caluin.

ſcien-

cience. For being on a time mirrely asked of
uch things vvherof he vuas greatly ſuſpected,
e anſvuered peartly, that it vuas *no more a ſinne*
o haue companie vvith the mother & the daughter, nor
o eat a henne & her chicken : lyke as Sir Franciſce
Briane had anſvvered on a time before to King
Henrie the 8. of Ingland proponing the ſame
aſe. VVhich godleſſe & profane anſvuer
s it came of Satanical inſpiration, & vvas agre-
ble both to *Caluin & Bezaes* maners, ſo it ſauo-
red filthily of *Luther* his lecherie, & doctrine ;
ot as Luther according to his levvd & licen-
ious life, made a levud & a miſerable end ;
uhil as he being after a great banquet gone to
ed, vuas found on the morne, cold dead, &
as vuriters affirme) ſtrangled by his ovune
emmane that vnhallovued apoſtate Nunne,
ot vvithout the inſtigation of their Maiſter the
euil, vuho taught him at the begining to abro-
at the maſſe, & vuith vuhom therefter, he con-
ſſed, that *he had eaten a firlet of ſalt & more* : as to
is ovvne ſhame & confuſion he vurote of him
lf, *lib. de miſſa angulari* : *lib. de vita coniugali* : *& in*
epiſtle ad VVolfgan. Reiſenb. And ſo, I ſay, as
uther thus miſcheantly dyed : Euin ſo this our
rutish apoſtle & apoſtate Knox, hauing liued
ſeruing his flesh many Yeers, & giuen occa-
on of rebellion, of murther, of bloody vpro-
es & vuarres, to the vtter extirping of the Ca-
oliks & Catholik faith ; at lenth, through the
ſt iudgment of god, he vuas ſtriken vuith ſuch
ſodaine & burning feuer, that he vvas no leſſe
rmented, nor if he had bene in a hote ouen.
Vho being at once viſited by al his diſciples,

Sander. de ſchiſ. Angl. li. 1 pag. 15.

Prateol. in elen-cho he-reſ.

Cochl. in actis Luth.

the Minishers of Christs Gospel at Edinburg & very earnstly demaunded, vuhat he novu thought of Religion? & if they suld stick fast to these grounds vuhich he had laid vnto them? he hauing a litle aduised him, answuered, that they suld retire them a space, & come back agane at such an hour. VVho so doing, & at the hour appointed returning to his chamber, they fand him cast out of the bed, lying on the floore, his face throvuen on his neck, & nevu dead. At vuhich they being al astonished, at lenth thought it good to culoure the mater so vuel & quietly as possibly they culd. Bot some of those his disciples & prentises perceiuing manifestly that nothing els as the Deuil, had so mischeantly & sodainly suffocated him, began incontinent to repent, that euer they followued his vnhallovued counsel & doctrine. VVho shortly therefter passing ouer to france, did return quickly to the true sheep-fold of Christ, the ancient, Apostolik & Catholik Church out of vuhich there is no saluation.

Novu by the foresaids I think any man vn passionat may easely coniecture, vvhat gay gospellers & carnal apostles vere they, vuh vuere so giuen to the lusts of the flesh, that the nether spared boyes, Nunnes & consecrat virgines, nor sturred they to bevvitch & deceiu honorable ladyes by deuilish inchantments prouiding they injoyed their intent, & sensu pleasures; farvnlik to the chast life of S. Ioh the Baptist, the forerunner of Christ, & to th

Luk. 18. life of our Sauiour him self, & of his apost
Matt. 19 vvhose vuords ar: *Behold, vve haue left al, & fo*

lov

owed thee &c.) Yea platt contrare to them; vuherby al men may see, that they ar the very forrunners of that great Antichrist to come, fo-retold in the *Reuelation* 19. 20. & no the true fol-lovvers of Christ, & his holy apostls, as S. Paul exhorteth vs saying: *Be followers of me, as I am* of *Christ*, &c. 1 Cor. 11.

And thus much concerning the first book of this Treatise, discouering the filthy & uniust occasions of the apostasies of Luther, Carolo-stad, Zuinglius, Caluine, & Knox, & of the im-poisoned fruits of their damnable doctrine; Letting the Reader to vuit, that my intention vuas not, to descriue their leecherous liues, & diabolical arts, (vuherin their ingines vuere vuholly imploied) nor Yet to set doune their miserable deaths so largely & diligently, as ma-ny vuriters haue sufficiently done already: bot only, to giue some information of the spring & beginning of thir late heresies, & of the shame-ful occasiouns vvherby the authors therof vve-re moued to fal avvay from the Catholik & ro-mane religion; vvherthrovvgh that each one may the more easely knovu the right propaga-tion, & fruits of this our Scottish-Caluinian gospel & Synagogue; Protesting vnfeanedly, that I haue vuriten nothing, bot that vuhich I red in authentik authors more protestants as Catholiks, & vuhich is confirmed by the nar-ration of faith ful men, vuho vuere eie-vuitnes-ses to a some part of those lamentable & tragical changes in Scotland.

The

The Second Booke.

WHerin is euidently declared by the marks of the true Church, such as the aduersars can not refuse, that only the romane & Catholik Church is the true Church of Chtist, & no this nevv start-vp Caluinian Synagogue, or Assembly of puritane protestants in Scotland: vvhich is discouered, & prouen to be erroneous, & a confused multitude.

Chap. I.

Of the Iudge of Controuersies.

FOrasmuch as the diuersitie of exponing the scriptures, is the chiefe cause of al thir present debates & controuersies touching religion & seing the reason of attempting such diuers expositions, is only becaus vve haue not recourse to the right Iudge, vvho suld decide al questions & doubts, arising of such particulare expositions: It vvere not amisse, first of al to proue, that the scripture it self, & their priuate spirit can not be this Iudge, as our aduersars alleadge bot the Church, & heid therof, the Bishop of Rome, as al Catholiks affirme, & euer hither tils beleeued.

And first, seing they teach euery vvhere that nothing suld be beeleeued, vvhich is not expresly conteaned in scripture, it is a maruel

vvh

vuhy they perſvuade men that the ſcripture is Iudge of al controuerſies, ſeing it is nether red in the old teſtament, nor yet in the nevu, vuhairin the vuhole ſcripture is conteaned.

Secondly, there is nothing more abſurd, then in maters of ſo great moment, to bring in ſuch a Iudge, vvho (being aſked, vuhat he meaneth be ſuch & ſuch vuords) can not vtter his mind & meaning; bot leaues the parties, each one of them to their ovun opinion & iudgment of his vuords, vuhich may be corrupted by both the parties; ſeing they both vſe them in differently for them. Novu that the ſcripture is ſuch a Iudge, it is euident; becaus it helpeth vs nothing to end our controuerſies, vuhich ar al grounded vpon the ſentences therof; vvhich he more vue conferr together, thinking to make the mater cleere by the like vuords conteaned in other paſſages of it; the more vve diſagree, & the debate increaſeth; ſeing that none of them is alike vnderſtood be them & vs; & he Iudge, or the ſcripture in the meane time neuer telleth vs his mind, & vuhat is the true interpretation of them.

VVhich is cleerly declared in our proteſtants of Germanie only among them ſelues, vuho admit no other Iudge nor the Scripture; as for exm: *the Lutherans*, *Caroloſtadians*, *Zuinglians* Caluiniſts al differre one from another about the right meaning of Chriſts vvords: *This is my body*;

Novu vuho can be Iudge to reconceale them? No the ſcripture, becaus each of them obſtinatly vſeth the ſcripture to proue their opi-

opinion, saying: that their doctrine proceedeth from the holy ghost.

For if a Caluinist vuil persvuade a Lutherane that the scripture iudgeth for his figuratiue exposition of Christs vuords in the Sacrament the Lutherane vuil alleadge more expresly the iudgment of the same scripture for his exposition, nor the Caluinist can doe. If he vuil answer, that this vuay the scripture is truly expouned the Lutheran vuil alleadge othervuise, affirme that his sect hath the true exposition, vuil say as assuredly that it proceedeth from the holy ghost, as the Caluinist can say. VVhat then is the next remeed? surely, if they admitt no other Iudge, & remane both in their contrare religion, the one must needs goe to hel, or rather both, dying out of the true Church. Both they prouoke to their priuate sprit, (as they vse to doe) peruerting some nevu places of scripture to establish the same, making havock of them: there beginneth a nevu bargane, as great as the other. For vuhen euery one claimeth that he hath the sprit of god; vuho sal be Iudge to tel vuho hath the true sprit, & vuhose doctrine is sound? Or rather, that both of them ar *sprits of errour, teaching lies*?

Moreouer, In al vuel ordered republiks the lavu & the Iudge ar tvuo distinct things: be seing the estate of the Church is a spiritual republik, most vuisely ruled by god him self, it the lavu & the Iudge mon be tvuo differing one from another. And seing the old testament is called the lavu of Moises, & the new

ſtament is the lavu of the goſpel: It follo-
ueth neceſſarily that the ſcripture being alvua-
s a lavu, it can not alſo be Iudge.

Therfore another Iudge nor the ſcripture,
r their priuate ſprit mon be granted; VVhich
proue to be the Church & head paſtor therof,
us: It hath bene a continual practiſe of the
hurch at al times, to iudge vpon debates ari-
ng in maters concerning the true vvorſhip of
od. For in the old teſtament the higheſt Iud-
ement-ſeat of al cauſes vuas inſtituted by God
im ſelf, firſt in the book of *Numbers* 11. 6. & 52.
apters: & ſecondly repeated in *Deuteronome*
7. 8. &c. VVherin ſat the prieſts vvho iudged,
the high prieſt gaue out final ſentence, in caſe
f variance among them.

And by the expreſſe command of god in
dubious maters, the people vvent to this Iu-
icatorie of the Church, as true interpreters of
e lavu; & not to the lavu it ſelf, & ſcripture
one.

VVhich cuſtome being keeped vntil the
oming of Chriſt, vuas confirmed by our Sa- *Matt.* 18
ior, & practiſed by the apoſtls in their firſt Co- *Act.* 15.
ncel holden at Ieruſalem, Act. 15. VVhere it is
yd, that *they appointed Paul & Barnabas vvith ſo-
e other among them, to goe the Apoſtls & Prieſts in
ruſalem, about that queſtion* moued by thoſe of
e circumciſion. And vvhat arrogance is it,
pray yovu, that our late leecherous apoſtats
ld take vpon them, & their priuate ſprit, to
ecide al debates in maters of faith & religion
or to prouoke to the ſcripturs, is only a ſhift

to

to bring in their gloſes & proper iudgment i
ſteed of ſcripture) ſeing S. Paul, & S. Barnaba
both Apoſtls & *ful of the holy ghoſt*, vuent to Ieru-
Act. 24. ſalem, vuhere the chiefe apoſtls & principa
members of the Church at that time vuer con
ueined, to conſult therin vuith them, & to vn
derſtand their deciſion & ſentence anent th
queſtion foreſaid; VVhich they not only em
braced, bot commanded al men to embrace &
obſerue the ſame.

And this cuſtome hath euer bene keepe
among true Chriſtians, euin from the Apoſtle
hither tils, & vuil be continued to the end o
the vvorld.

And therfore, it is euident that the Churc
muſt needs be Iudge vuho is *the pillar, & ſure gro-*
1 Tim. 3, *und of the truth*; Of vuhoſe authoritie S. Augu
15. ſtine accounted ſo much, that he vurote expres
ly, that he *vvold not becleeue the goſpel, vvere it n*
Epiſt. *that the authoritie of the church did moue him.* An
fund. c. 5 our Sauior in the goſpel biddeth in ſuch caſe
tell the church, vvho hath abſolute povuer *as Iud*
Matt. 18 to corect & punilh according to the lavu, vuhic
is conteaned in holy Scripture, rightly expone
by theſe vvho ar of the true church; to vvhom
god hath promiſed ſuch inſtruction & aſsiſtā
of his ſprit, that they can not erre in maters
of religion, concerning faith &
good maners.

Chap

Chap. II.

Of the true church, & marks therof in general.

HAuing declared that not the ſcripture, bot the church is the right Iudge of controuerſies; it reſteth to ſhevv vvhere the true church is? vuhether amog the Catholiks romane, or among our Scottiſh proteſtants? For deciſiō of vvhich, it is to be marked, that our Sauiour Chriſt foreſeing thir apoſtats & heretiks to come, vvho vvold intitle them ſelues only the true church, of his mere bounty & prouidence left vs ſome ſure & infallible markes, vuherby the true church of the faithful might be knovven & diſcerned from the profane Synagogues & Aſſemblies of heretiks: leaſt a Ievv or a gentil being vvilling to turne to the church, ſuld doubt, vvich of ſo many ſindry ſects & aſſemblies he aught to followv; ſeing euery one of them ſtileth it ſelf, the true church.

Novv as concerning thir markes, there is great variance betvueene them & vs. And therfore it is to be obſerued, that both according to Theologie, & natural reaſon, the notes & marks of things ſignified, aught to be cleerer, & planer, nor the things them ſelues. And for this cauſe, Our aduerſars, vuho think therfore the true church to be among them becaus (as they alleadge) they haue the true preaching of the vuord, & the right adminiſtration of the Sacraments, ar greatly deceiued, & to be blamed

either of ignorance, or of malice & vvilfulnes
vuhil as that is no leſſe obſcure & doubted vpõ
nor that which vvas inquired at the beginning.
For ſeing theſe tvvo ar of the properties of the
true church ſurely vuhoſoeuer vvil transfer
the name of the true church to his ovu-
ne Congregation, he vvil alſo affirme, that he
hath al the properties of the ſame. And ſo an In-
fidel ſeeking the true church, ſal find no certan-
tie vuhen he heareth euery one vaunting of the
true preaching of the vuord, & right adminiſtra-
tion of the Sacraments, & euery one condem-
ning another of errour & hereſie. For the Lu-
therans teach that they haue thoſe properties, &
no the Caluiniſts: & they on the other part affir-
me the contrare; & ſo ſayeth each ſectarie in de-
fence of his ovvne ſect, & ſocietie.

Of vuhich it is euident that the Catholik
goe more orderly & ſoundly to vuork, vuho
hold that therfore they haue the right interpreta-
tion of the ſcripturs, or true preaching of the
vuord & the right adminiſtration of the Sacra-
ments, becaus they haue the true church amõ
them; vuhich they make euident & plane b
ſuch notes & markes therof, as ar more kno
vven & cleere then it ſelf.

Thir notes & marks of the true churc
ar of tvvo kinds: the one is taken from the be
ginning & riſing therof: the other, from th
external properties of the ſame, vuhich by th
ſimilitude follovuing I decalare thus: There
a man vuho doubteth vuhich is the right tou
ne of Edinburg, the heid Citie & Iuſtice ſeat o
Scotland, built of old by *Cruthneus* King of th
Pich

chis, in the days of Ferguse the first King of Scotts; as Boetius *lib. 1. hist. Scot. recordeth.* Novv suppone this ancient toun hath some enuyers; who erecting some villages within this hũdreth or three-score yeers darr transferre both the jurisdiction & name of the old toune from it.

And if a man come & ask for Edingburg & they shovv him their nevv plaistered-vp villages; surely he sal vnderstand the veritie tvuo vvays; the one is, to seek the origin & beginning of al the tounes & villages out of the Chronicles, vuhere he sal find in *Edingburgh* the historie continued from *Crathneus* him self, a 300. yeers before Christ: & in the rest of the villages he sal see their first beginning to haue bene only a 100. or 60. Yeers agoe.

Edinburgh is described.

The other vuay to kuovu *the* rigth toun of Edinburgh is taken from the outvuard marks & properties therof, by the vuhich the historiographers of old descriued it; as from the situation of it, vpon the ridge of a hill bending vp tovvards the vvest, vvith one of the finest streets in Europe, going right from the one end to the other; vuhich maketh it to resemble the forme of a clouen ridge of land, hanging doune on either syde: hauing on the north a lake & the hill *Cragengat*; on the east a faire & pleasant hill *Arthur-seat*; on the vvest toppe of it, that strong & ancient castel *Castrum puellarum* standing on a rock high aboue the toune; out of which there is a pleasant prospect to the vuhole country about. As also from the buildings, churches & customes of it.

Which marks & tokens if they be not found in those nevv raised-vp villages, bot only

in the old toune, then I think the ſtranger ſal no
be long in doubt vuhence to goe hovv ſo eue
thoſe envious vuretches cry againſt it,

Euin ſo muſt a vuiſe man deſiring t
knovv the true church, vſe the like meanes, i
finding out the ſame; No meaſuring the churc
by the doctrine, bot eſteeming the doctrine b
the church; nether taking to himſelf authorit
to iudge of the doctrine, bot hauing found ou
the true church by the ſure markes therof, h
Mat 16, 18. wil preſently vnderſtand which doctrine is tru
e or falſe, & vuil ſtand to the iudgment of th
1. tius. 3, 15; *&c.* ſame which according to the ſcripture, can n
ther deceiue, nor be deceiued, as ſal be efter
vuards declared.

And therfore he muſt deduce to their
vvne origine & beginning, al thoſe Congre
gations that vſurpe the name of the true churc
VVhich being done, he ſal find, that the Co
gregation of Lutherans had the beginning fr
Luther anno 1517. the Caluinian Synagogue fr
Caluin a litle therefter, & our puritane defo
mation in Scotland from that infamous apoſt
& adulterer Knox, about the Yeere of ou
Lord 1560. VVho albeit, they preaſe to deduc
their faith & religion frō the Apoſtls them ſelue
Yet they ar conſtrained to ſtick & ſubſiſt in the
firſt Maiſters & goſpellers croppen vp only be
fore a 60. or a 100. Yeers; vuho vuith al the
vvitts & ingines can not affoord ſo much as on
of a thouſand, vuho euer beleeued in al point
of religion ſo as they acknovuledge them ſelue
this day to beleeue; Although it is not to be de
nied that they haue ay borrovved from the
uncient heretiks, ſome & ſuch old errours,

verè moſt plauſible & agreable to their ovu-
e humour & maners Bot, as in ſome points
ey agree with them, ſo in many they altoget-
er diſſent from them; becaus either they ab-
orre ſome opinions of the Old heretiks, or els
ey adde of their ovvne brayne ſome nevv er-
ours neuer before heard tell of. For the Old
eretiks neuer dreamed of only tvvo Sacra-
ents: that baptiſme gaue no grace, bot vvas a
gne of grace giuen: that Chriſt preſent in the
crament is not to be vvorshipped. And this
crifice of the altar called the Maſſe, which thir
te ſargeants of Sathan chiefly contemne, vvas
uer accounted a holy & acceptable ſacrifice,
y al the ancients both heretiks & catholiks
uhoſoeuer. So that it is manifeſt, that not ſo
uch as one either catholik or heretik before
uther & Caluines defectiõ, is to be foũd, vuho
eld ſuch opinions concerning maters of faith
religion, as any of thir our late ſtartup Euan-
eliſts holde for the preſent.

And on the other part, if he, vvho is de-
ous of his ſaluation, vvil turne him a litle to
e romane & catholik church, & behold the
eginning & grovvth therof, both in the vurit-
s of the holy fathers & eccleſiaſtical hiſtories:
ea & if he vuil farther conſider the ancient
onuments, churches Cloſters & Colledges,
uith their parts & pendicles; as alſo the lau-
able rites & ceremonies appointed for the gre-
er ſolemnizing of gods honour & vvorship-
e: he ſal find, that this ſame ſelf church
is ſame doctrine, vuhich novv is profeſſed at
ome, & in the moſt part of the Chriſtian

vvorld, vvas not only before a 100. 200. or 400 Yeers, bot before a thousand & fiue hundreth Yea which was at the command of our Sauiour first preached at Ierusalem, next in al Iurie & Samaria, & lastly through the farthest parts of the earth, as is euident, by the 1. chap. of the acts of the Apostels.

Chap. III.

Of the Propagation of the true Church by the Apostles &c.

OVr Sauiour Christ being to accomplish the vvorke of our redemption, & no more to remane visibly vpon earth, bot to ascend to his father, did so deerly & tenderly loue his Church, that not only he left vnto it, his ovvn body & blood, as a badge of his vnspeekable fauour, & instituted the sacrifice of the altar in his last supper, to be a perpetual remembrance of that bloody sacrifice vvhich he vvas to offer vp in himself on the crosse, for the redemption of mankind: Bot also to testifie his greater affection & care of the same, & to preueene many perills & dangers, vnto vvhich his chose people vvere to be exposed in his absence, he chooseth out S. Peter, as vvorthiest of al the rest, to be chiefe Pastor of his flok, & head of his church vnder himself heer on earth; to vvhom he promised, that vpon him he sulde *build his Church, against the vvhich the gates of hell sulde not preuaile*; & also, that *vnto him he sulde give*

Mat. 16.

he keyes of the kingdome of heauen; that vvhatsoeuer he suld bind on earth, it suld be bund in heauen: & vvhatsoeuer he suld loose on earth, it suld be loosed in heauen. (VVhich expresse vvords of Christ ar an euident testimonie of S. Peter & his succes-sors supremacie) All vvhich he performed af-ter his resurrection, immediatly before his as-cension, vvhen he sayd to him thrise: *Peter lo-ues thou me: feed my sheepe*; that is to say: guide my church. For the vvord *feeding* in the scriptu-re is often vsed for guiding & ruling. *Iohn.* 21.

And so our Sauiour hauing thus vvisely & louingly disponed al things, concerning the care & charge ouer his church, he in presence of his most blessed Mother the Virgine Marie, & of his apostls & the rest of his disciples, visibly ascended vp vnto heauen; & the tenth day therefter, according to his promise, send doune the holy ghost vpon them al, as S. Luke vvit-nesseth saying: *& they vvere al filled vvith the holy ghost.* After vvhich, the Apostls hauing pre-ached the gospel through the most part of the vvorld, & S. Peter him self hauing seuin yeers gouerned the church of Antiochia, (*vvhere the disciples vvere first called Christians*) they conueened al together at Ierusalem. VVhere, according to Christs letter vvil & direction, hauing duely & orderly set doune the forme & manere of celebrating the sacrifice of the altar, of giuing & receiuing the Sacraments, vvith findry de-uote exercises & ceremonies belonging to the due execution of gods vvorship & seruice: bot chiefly hauing composed the 12. articles of fa-ith, called the Beleefe, as a compend of al these *Act.* 2. *Act.* 11.

things vuhich they, & al Christians ought t
beleeue; at lenth they vvere separated, & euer
one accompanied vvith some of the 72. disci
ples, vvent to preach the gospel of Christ, &
truth of his kingdome to such people & pro
uinces as vvere allotted to each one of them b
the invuard direction of the holy ghost.

And S. Peter in the meane time being im
Act. 12, 17. prisoned by Herod, & miraculously deliuere
by the angel, *past avvay to another place*, sayeth S
Luke, to vvit: tovuard Rome. For being ad
monished by diuine reuelation, to goe thithe
vuhere he vuas to suffer for the testimonie o
Christ, he appointed Euodius Bishop of Anti
ochia, & ordered priests & pastors in euery par
vuhere he past through in his iournay tovuard
Italie, til at lenth in the tvvelft yeer efter ou
Sauiours death, he arriued happily at *Rome*, the
the head-toune of the vuhole vuorld. VVhe
hauing at the first confounded Simon magu
(vvho for his cunning in sorcery & vvitch craf
vvas holden as a god amongst them) & therb
conuerted many to the faith of Christ, he estab
lished his chiefe residence there & ordaine
that al other churches in the vuorld, suld hau
their recourse vnto it, as to the chiefe apostoli
ke seat, & head church of al other. From vuhen
ce he send sindry of his disciples to conue
Spaine, France, & Germanie, & other nation
both in Africk & Europe; vuho surely plante
no other gospel, nor taught any other doctrin
in those parts, then that vuhich they had lear
ned from S. Peter himself, the true vicare o
Christ, & first Pope or Bishop of Rome; vuhe

re

he gouerned the church, the ſpace of 25. yeers; as *S. Dyoniſe, Egeſippus Irenæus*, & al the holy fathers & Doctors of the primitiue church, doe conſtantly record. *Euſeb. lib 2. hi. S. Chry. S. Amb. S. Hiero. &c.*

VVhoſe ſucceſſors in al ages did euer aduance the glorie of god, & his only church, by ſending holy & learned men novv & then to al parts of the earth; as I might eaſely ſhovv if I did not ſtriue to be ſhort, haſting to other things.

And (as our ovvne Chronicles teſtifie) Scotland vvas conuerted by S. Mark & S. Deiſe, vuho vvere ſend by S. Victor Bishop of Rome (& the fiftenth Pope from S. Peter) to King *Donald the firſt* at his ovvne deſire & requeſt: VVho in the Yeer of our Lord 203. baptized him, his Queene, children & roial family. Yea the vuhole Nobilitie followving the Kings example, did at once ſhake of pagaiſme & the vuorship of idols & deuils, & embraced the truth of Chriſts goſpel & church. And from King *Donald the firſt* vnto King *Iames* the ſixt, ar numbered 80. Kings, vvho al euery one after an other embraced & profeſſed the ſame Catholik doctrine & faith, vuhich then vvas, & yet is at Rome, vvithout any interruption continued from *S. Peter* himſelf, to this preſent Bishop & Pope, *Vrbanus* the eight. *H. Boethius. 10ã Maior. Leſſæus: Duræus: Buchan: &c.*

And farther, I think, there is no man ſo ignorant, or peruerſe, vuho can affirme that any other doctrine vvas preached in Scotland at that time by thoſe holy men, nor that vuhich they had receiued at Rome; Bot al the holy fathers & Eccleſiaſtical hiſtories doe vvitneſſe,

that the Catholik faith & Religion at Rome there planted by S. Peter, S. Paul & their disciples, vvas neuer yet altered or changed in an essential point, or article of faith: therfore vvise man vuho sal obserue that no other faith or church hath bene acknovuledged from the begining in Scotland, nor the Catholik, (vuhe rof the Bishop of Rome is head vnder Chri he may easely be persuaded, that it only, & n thir late cropen-vp Caluinian Synagogues, the only true church of Christ, vuhich vv planted by the Apostls, & from them con nued by the lineal succesion of Bishops Priests, vnto our days.

Of vuhich, S. Augustin confessed sayng *there is nothing that more moueth me to remane in t bosome of the Catholik church, nor the continual su cession of priests: euin from S. Peter himself, vnto t present Bishop novv sitting at Rome, &c.* VVho authoritie & testimonie is more to be follo vved, nor either the levud leasings of Luthe or cankered calumnies of Caluine. And th much of the one sort of marks of the tru church, taken from the begining & origin th rof.

contra ep. fund. c. 4.

Chap. IV.

Of the 1. note, to vvit, Vnitie of Doctrine, &c.

THe other kind of notes or marks of t true church, is taken from the extern properti

roperties of the ſame; vuhich ar conteaned in
our Beleefe, & ar three, to vvit: *One, holy, Ca-*
holik or vniuerſal. Out of thir three properties
r collected three infallible marks of the true
hurch, to vvit: *Vnitie, holynes, vniuerſalitie.* Con-
erning the firſt, as the church is *one*, according
o that, *one lord, one faith, one baptiſme, one body* : *Epheſ.* 4.
Euin ſo, in that one church there muſt be one 15.
meaning & vnitie of doctrine; according to
his: *Be perfite, in the ſame meaning, in the ſame opi-* 1. *Cor.* 1.
nion &c. For *god is not a god of diſſention, bot of* 10.
peace. 1. *Cor.* 4.

Novv to make our vſe of this firſt note, by
onferring it vvith our Scottish-Caluinian Sy-
agogue, & alſo vuith the Catholik-Romane
hurch, let vs argument thus: VVhere no vni-
ie of doctrine, bot continual diſſentions ar,
heir the true *church* is not; bot among the
roteſtants in general, & our puritane goſpel-
ers in ſpecial, there is no vnitie of doctrine, bot
ontinual diſſentions: *therfore* amongſt them
he true *church* is not. The firſt propoſition
eing euident, I proue *the* ſecond by their ovv-
e vuorks & vurits.

For no ſooner Luther had vvritten his
*vnh*allovued goſpel at VVitebergh, bot at once
his ovvne companion Caroloſtad, & Melanch-
on his diſciple vvrote both againſt *him*; Yea
Zuinglius & Caluine proclamed him an arro-
ant heretik; & he in like maner vvrote bitter
nuectiues againſt them, in ſuch ſort, that not
nly betvvext them ſelfs, bot *chiefly* betvvex
heir diſciples there araiſe ſuch hatred, enuy &
iſſention, euin about the chiefe points of reli-

gion

gion, that hithertils they could neuer be vnited, nor yet is there any appearance of reconciliation.

And like as at the begining, Luther vvas ruffled by Zuinglius, & he put out of countenance by Caluin: euin so shortly therefter Caluin vvas disgraced in germany by other Lutherans & Anabaptists: in Ingland & Scotland by lord & lady-Bishops Caluino-papists: in Holland by Armenianers & other fresh & nevv sects, vuhich budd vp euery day & controll Caluine, & dravv multituds after them, not vvithout great vproars & tragical tumults; as vvas seene thir Yeers last bypast in the conspiracie of some sedicious & factious Ministers against Prince Maurice & his vuhole Court & Counsailours.

Bot to returne to our ovvne Country-Caluinian gospellers, it is marked by al vvriters, that euer since *Knox* first taught & established his vnhallovued geneuane Euangel in Scotland, there vvas neuer any vnitie or agreement among them, bot continual dissentions & strifes about maters of faith & religion; vuhich gaue occasion of rebellion, vproars & of vndeemous shedding of blood, &c.

And to rehearse one or tvvo examples instead of many, vpon that memorable *seuinteene day of decemher*, vuhen his Maiestie vvas treating of church-reformation in the Tolbooth of Edinburg, vvere not the citizens stirred vp by the Ministers out of the pulpite, to take armes against their Souerane, yea & so sodainly & furiously to enuirone the Counсel-hous crying:

The.17. day of Decem.

god &

god & the church, god & the church, vvith many outragious boastings & threatnings, that they had doubtlesse brought their bloody massacre to passe, vvere not *Iohn vvat of the bovv* then Dicken of the crafts, crying: *god & the King, god & the King*, had made speedie resistance. And M. Robert Bruce in an epistle (inuiting Iohn Marqueis of Hamilton to take on the crovvne) vvrote effrontedly that his maiestie vvas vvorthy to be remoued, becaus (as they alleadged) he disliked their doctrine & maners. Bot that noble lord abhorring their treasonable interprise, like a loial & vvorthy prince did communicate the same to his maiestie, & laboured alvvays to disappoint al their rebellious & deuilishe deuises. *lib. de mart. P. Ogilbe.*

And not long therefter, did they not drav v on that memorable field of *Glenliuet*, by their stirring vp of the Earle of argyle to oppresse the Earls of Hūtly & Arrol, both Catholiks romane? VVho vuith a fevv number of Catholiks caryingalvvays the crucifix before them, did ouercome & vanquish so many thousands of hereticks. Bot according to the iust iudgment & visitation of god, vuherby he vseth to make the vvicked & heretiks chiefly, the doers & instruments of their ovvne mischieff & perdition, there araise among them selues, great emulation & dissention about the making of Bishops &c. VVhill as some of them follovving the court, & aspiring to dignities, affirmed that Bishops haue euer bene in the church, & that according to the scripture, they suld rule & haue care ouer other inferior church-men: And *Glēliuet*

others

others agane hauing no hope of such lordly preferments, did flatly oppone them selues; such as vvas *M. Andrevv Knox* Minister of Pasley, vvho preached against the degree of bishoprick, & sayd, that he suld openly call him a deuil, vuho vuold be a Bishop. Bot vuithin a month or tvvo therefter his maiestie offering to make him Bishop of the yles, he vuith al his hart accepted it, & coming home a Bishop, vvas saluted by a *Barone* (vvho had heard his former promise) efter this forme: *good day deuil*; to this nevv Bishops great shame & confusion. VVhose greedinesse & ambition notvvithstanding grevv so great, that he neuer rested til he got another & fatter bipshoprie in Irland: & is euin als readie yet, to take the third in Ingland, if it vvere offered.

And *M. VVilliam Covvper* Minister of S. Iohnstone not only preached many Yeers against Bishops, bot also set out a booke platly refuting the degree of bishoprie; & yet he became Bishop of gallovvay, & his Maiesties chaplane of honour; VVhich greeued his brethren the Ministers most of al. Yea *M. Iohn Adamson*, albeit furtheſt of any man, against the said dignities & titles, yet by moyan of the Bishop of gallovvay, he vvas to his great contentment, made one of his maiesties vnder-Chaplanes. And although nether the title of a Bishop, or a Chaplane, vvas so odious to them, as the name & dignitie of an Abbot: *M. Peter Evvet* hauing a long time at Court honted after a bishoprie, vvas fayne to content himself vvith the Abbacie of Glenluss; & glored no lesse to be called *lord Abbot* then

en the reſt did to be ſtiled *lord bishope*, vvho in e Yeer 1617. rode at parliamnet ſo glorioufly in his rich foot-mantel, that his puritane bre-ren & ſociable ſiſters vvere not a litle ſcanda-zed at his ſo glorious & havvty preſumption; ſuch is their agreeance & conſtancie.

Bot becaus they vſe to anſvuere, (albeit lſly) that although hithertils enuie & diſſention ue bene foſtered among them about ſome aters indifferent, yet they al agreed in eſſen-al points of faith: I vvil ſhovv yet more par-cularly & planely the contrare, & alſo that ſin-y times ſince their firſt reformation (if ſo de-rmation may be called) they haue altered & anged the chiefe articles of their religion.

Chap. V.

Of a further declaration of our Scottish-Caluinian inconſtancie &c.

NOvv to come to the particulare diſcoue-ry of our Scottish-Caluinian goſpel & ctrine therof, let vs conferre the eſtate of re-gion novv in Scotland, vvith that vvhich vvas fore a 20. or 30. Yeers: And firſt of al, to be-n at the head as vvorthy eſt, did not the Mini-ers before hold as an article of faith, that there as no head of the church, bot Chriſt? & yet ovv they haue al ſvvorne & ſubſcriued that King is head of their church.

Before they abhorred the degrees & tit-s of bishops, abbots & Chaplanes, & diſdai-d to preach vvith couered heads: bot novv they

they doe otherwyse. Before the Minister ha
power to giue the communion at any time o
the yeer he pleased: bot now he is comman-
ded to giue it pricisely at pash: as also to car
it to the house of the sick, which before the
disdained to doe. Yea before they accoun-
ted it idolatry to receiue their naked signes
bare bread & wine on their knies: bot now th
one part hath embraced the same fashion,
acknowledgeth it as a lawful custome: & th
other sort albeit they abhorre it, yet they s
temper their language, that now they call it n
more idolatry.

Before they thought it an article of faith
that baptisme to infants vvas not necessare,
that dying vvithout it they vvere saue: bot nov
they ar otherwyse instructed, & practise th
contrare.

Before they had only tvvo sacraments, bo
novv they haue admitted the third, to vvit Con
firmation; before they scorned to Keep holy da
& feasts of our Lord, bot novv both Christma
se or Zoole Pash & vvitsonday ar commande
to be obserued; Yea in the parlament holde
at Edinburg by King Iames in the yeer of go
1617. & in that other which was holden by th
Marqueis of Hamilton therefter. 1621. it was de
creed that not only holy days sould be ke
ped, bot also that in euery Cathedral church
Bishops seat, Chanons whom they call Que
risters, sould be prouided, to doe the seruic
morning & euening after the custome of In
land, with altars, organs & al kind of musi
instruments obseruing the same rites & cer
moni

monies vsed in Ingland; al which before were accounted mere idolatry & superstition.

Now to passe-by the dissentions & strifes betwex his Maiestie & them, about the receiuing & reiecting the foresaid articles; as also betwex the bishops & ministers, yea & betwex the ministers & themselues, as notorious to al Scotland, I wil only commend to the vnpassionat consideration of the charitable reader, this one, or two arguments of their dissentions & fickle inconstancie.

One is, the often changing of their generàl confesion; which in the Yeer 1612. was obiected by a gentleman, being vrged by the presbitrie of Edinburgh to make his confession publikly, who eschewed their vexation thus saying: forsomuch as yee haue not yet resolued, whether to holde Your owne Confession, or that of the church of Ingland, or this forme which of late the Bishop of Santandroes hath composed, which as I am informed, is to be embraced among Yow shortly, I think Your wisdomes can not bot dispence with me yet a month or two, til yow be better resolued in the matter; least that making my confession now after Your old forme, I be forced efterwards to make it ouer of new agane after one of the other two; & thus answering he escaped.

So that then, it might haue bene wel alledged, which the borderers of Ingland in Queene Elisabeths time, answered to our Scottish borderers, who ieasting at their often changes of religion, were wont to cry ouer, & aske, *vvhat religion they had in Ingland?* Who vsed to answere cry-

re crying ouer agane: None at al, be the masse vvhil it come from Court.

VVhich trulie is a sure token of no trut of doctrine among them, yea its a manifest ar gument of errour & heresie, & that consequent ly they ar not the true church of Christ, bot seditious Synagogue of Sathan; seing accor ding to the apostle: *God is not a god of dissention* 1Cor. 4. *bot of peace.*

An other argument of their dissentio & inconstancie, is their often printing, transla ting & changing the text of their bybles; Wh as since his Maiesties first passing to Engla there hath bene ten or twelue diuerse editio of the bible, & at each edition some thing eith pared or eiked, or changed after the fond fa cies, & light-headed braines of some seditio & wauering Bishops & ministers; Amo Whom there ar ay *as many opinions as heads*: Wh as each one flattering himself trusteth most his owne priuate sprit, & thinketh his owne w ser then any other; which according to S. A gustin, is the right propertie of al heretiks; Was seene in our Countrie-protestants & pu tane ministers at the last parlament holden King Iames, about the reformation of so special points of religion & cerimonies of t church, such as were: the sacraments of *bapt me & the Eucharist* or the Communion, (as th tearme it) *the head of the church*: *the keeping of h days*: erecting *of Chapels, Altars, Organs*, & suc like decorements wont to be vsed in the hou of god. To the which, as some of them s the more peaceable enioying of their prese

est

eſtate with their braue brides, & chearful children (who ſeruing them ſelues doe meaſure religion by their profite & pleaſure) as alſo for fear of punishment, haue ſworne & ſubſcriued: Euin ſo others hauing litle or nothing to loſſe, did proudly & peartly oppone them ſelues; for the which according to their preſumption & folly they were preſently punished.

And yet notwithſtanding of al thir priuate iarres & publik diſſentions among them, they wil all be proteſtants, of one religion, & in the ſame ſelf church, wherof now they acknowledge his maieſty to be head.

Bot allas, what ſort of church, body or ſocietie is that, where the head commandeth one thing, & the members doe another? where power, authoritie & terrour in the head, moueth the members almoſt in al things, without any harmonie or conſent? Is this the vnitie, & agreemēt which ought to be in the true church of god, according to S. Paul exhorting the Corinthians, *that they al ſay one thing, & that there be not ſchiſmes & diſſentions among them.* Can there be a head, & members of that head without loue & concord? Or did euer any man ſee the head & members *drawing the Catte-harrowes*, ſaiing among ſedicious heretiks? ſuch as ar our Countrie-goſpellers & Miniſters; who like *Samſons foxes being coupled by the tailes* (euery one ſeruing himſelf, & no Chriſt & his flok) with head & feet runne backward from another, each one following his priuate ſprite, which guideth him. 1 Cor. 1. Iudg 15

Bot what maruel is it, that ſuch diſſentions

& endleſſe ſtrifes about religion ar mong them ſeing they wil admitt no other Iudge of controuerſies, nor the ſcripture only; which they abuſing & corrupting moſt profanely, throwe here & there as oft as they pleaſe; whoſe ſelf wit, & priuate ſprit is the only rule of ſtrife falshood & diſſention. And therfore according to the reaſons foreſaid, ſhowing their manifold diuiſions, it is euident that this firſt not of the true church, called *Vnitie* or agreemen in doctrine, doth no maner of way agree t them, or their late-raiſed-vp Synagogue; bo only to vs & the Catholike romane church.

For the Catholiks in al parts of the worl doe al think one thing, & beleeue alike without any difference in the meaneſt point of religion euin as the Biſhop of Rome this day beleeueth & al his predeceſſors before him. To whom they al giue due obedience & reuerence, as t the Vicare of Chriſt here on earth, & lineal ſucceſſor to S. Peter in the ſeat of Rome. In whom (according to our Sauiours promiſe made t him in particulare) faith can not faile, & againſ whom errour can not preuaile. Nether ca our aduerſars ſhow either any prouince or ci tie, Biſhop or Prieſt among Catholiks, wh doe not preach the ſame goſpel & celebrat the ſame ſacrifice of the Altar, called the Maſſe & miniſtrat the ſame ſacraments after one & the ſame faſhion in al things eſſential of faith & religion.

Luk. 22, 32. *Matt.* 16

And therfore, ſeing this firſt note of th true church, called *Vnitie of doctrine*, is only t be found in the Romane-Catholik church

(which

which extendeth it self euin at this hour to the yttermost parts of the Earth) it followeth of necessity, that it only is the true church of god & sheep-fold of Christ, out of which there can be no saluation, as according to S. Peter is expresly writen by S. Augustine; & that al othe ypstart synagogues & assemblies ar bot dennes of rauenous woolues, thirsting after the blood of Christs sheepe, whose portion sal be with hypocrits, & *there sal be weeping & gnashing of teeth.* 1 P. nif.com. Matt. 24.

Chap. VI.

Of the 2. Note of the true church, to vvit, Holynes.

THe second marke of the true church is, *holynes*, expressed in the Belee fe, & in the Apostle, saying: *Christ loued his church, & gaue himself for it, that he might sanctifie it, & make it vnto him a glorious church &c. bot that it sould be holy, &c.* Wherby is giuen vs to vnderstand, that the church is holy first, becaus it is cleansed & washed by the blood of Christ, & sanctifyed by the holy ghost: secondly, becaus there haue euer bene some holy men, & weemen in it, whose holynes consisted not only in their great deuotion, & godly life, bot also in the supernatural giftes of *reuelation* & *miracles*, & other graces rehearsed by the apostle, & giuen to the edification of his church, wherin they ar always to be found, & ar a sure token of the inward holynes, wherwith god indueth some excellent saints. Ephes. 5, 2. 1 Cor. 1.

As to diuine reuelation, that it is giuen vs as a signe of this holynes, we haue many examples in the scripture; whil as we ar taught of the holynes of the *blessed Virgine* by the salutation & reuelation of the angel Gabriel saying: *Hayle Mary full of grace, &c,* As also of the holynes of S. Iohn the baptist, S. Peter, S. Paul, & of al the apostls; euer since their time, of infinit saints & holy martyrs of Christ; to whom god of his mere bounty & goodnes by diuine reuelation did show his wondrous works, & made them to foresee & Prophecie many things, which efterward were fulfilled.

Luk. 1. *Matt.* 11 11. *Act.* 9.

As to miracles, which ar wrought for the profite of men, only through the almighty power of god by his Saints, we read of them done be our Sauiour himself, be al the apostls, & other holy men & martyrs of al ages. For as the scripture remembereth the miracles of Christ & his Apostles: Euin so the Eccleasiastick histories, & writs of holy men succeding to the Apostls, doe recorde the miracles of Saints, done euer since vnto this time; as of the manifold miracles of *S. Gregorie, S. Martine, S. Antonie, S. Benedict, S. Bernard, S. Dominik, S. Frances* & others passing number; beside these miracles which ar euerywhere done at the Images of the *Crucifix*, of our *blessed lady*, of other saints & holy martyrs of Christ; as also at their reliques & burial-places, where these holy pledges ar religiously visited & honoured by the godly.

Matt 12 *Iohn.* 11, 14. & 9. 7.

And where as they vse to calumniat & object, that our miracles ar delusions of the deuil &c. they doe to vs as the Pharisеis did to Christ,

Matt. 12 24.

Chriſt, & as the paganes ſayd of the miracles of the martyrs, whom they called *necromancers* & ſorcerers: bot truly the miracles of Saints ſome time ar ſuch as can nether be done by the deuil, nor counterfeated by the deceit of man; as ar, the giuing ſight to the blind, ſpeech to the dumb, yea & life to the dead, & ſuch like. Nether were the miracles of the donatiſts, which S. Auguſtin contemned, ſuch as ar theſe of the Saints: becaus they were only ſome hidde & ſecreet viſions, which they vaunted that they had ſeene without any witneſſes: ſuch as was Zuinglius viſion of that Night-ſprit aboue mentioned; And therfore S. Aug. iuſtly contemned thoſe miracles! bot of true miracles he accounted much, whil as againſt the pelagians he bringes in great miracles done at the reliks of ſaints, & chiefly of *S. Steaven*, &c. *lib. 1. c. 3.* *lib. 22. ciuit. c. 8*

For thoſe holy bones & reliques of Saints ar ſo much reſpected by god almighty that he maketh them the inſtruments, wherby it often pleaſeth him to beſtow his benefits vpon his ſeruands; who with a ſure hope of his mercy doe continually call vpon him, through the interceſsion of the Saints in heaven.

And therfore, al theſe congregations, which neuer had any kind of holynes, nether by diuine reuelation, nor by miracles, nor other giftes of the holy ſprit, giuen to the foreſaid ends, for the edification of the church, & euidence of the ſprit; which our Scottiſh Miniſhers ſould haue eſpecially; that therby they might ſhow their inward & priuate ſprit, who teacheth them al truth, (as they falſly alleadge)

although to speak the verity, they want not good ynough euidence of their sprit. For their often strifes & changes doe show to al men, that the sprit which they harbour within them, is a lieing & false sprit! Seing *god is not as man, that he sould lie, or as the sonne of man, that he sould change*; Nor is he *a god of dissention, bot of peace.*

Num. 23 19.

1 Cor. 15.

And therfore I say, al these Congregations which haue none of the foresaid kinds of holynes, nether ar, nor can be accounted the true church: & in respect that thir late startup assemblies (whether they be of Luther, of Caluin, or of Knox & our gay gossiping gospellers) haue not, nor euer had any such kind of holynes, it followeth necessarily, that they ar not the true church.

And albeit that some of our counterfeit brethren & their deuote gospelling sisters wold sometime appeare to be holy & godly, in giuing of almes, erecting of hospitals, in liuing honestly & absteaning from drunkenesse, whordome & vsurie: Yet these moral good deeds ar not a sufficient argument to assure vs of any holines, or true godlynes in their harts; seing we read of the like vertues vsed by heathen Philosophers, who were altogether ignorant of the true god & his church: & these external good deeds may be as wel referred to vice, as to vertue, according to the intention of the bestower. For if thou help an indigent person by thy almes, or any other good deed, to the end that he may consent to the in heresie (as our politician Minishers vse to doe) or any other wickednes, it is no lesse a sinne, then that

Which

which proceedeth of pride, if thou doe it to be honoured, (as doe many of al eſtates now adays) or if it proceede of thy luſt, doing it for the eaſier atteanement of thy wicked purpoſe of leachery, as the moſt part of our church haly ſiſters & coommers vſe to doe, to the great greefe & damage of their husbands.

Al theſe ar works of darknes & not of light, of errour & not of truth. And therfore from ſuch works which may be good or il, ſound or corrupt, no ſure token of the true church can be taken. Bot concerning the other tokens, which ar giuen by god himſelf, ſuch as ar, of miracles & others, (which farr exceed the power of al creaturs) they ar gods owne teſtimonie & witneſſe, who by them ſpeaketh to vs, no by his word, bot by his work; & bears witnes that the doctrine, or good lyfe of theſe (to whom he communicats the ſaid giftes) is true & infallible; And therfore ſeing true holynes is only to be found in the romane & Catholik church, it muſt needs follow that it only is holye, & conſequentlie the true church of god.

Chap. VII.

Of the 3. Note of the true church, to vvit Vniuerſalitie.

THe third note & mark of Chriſts true church, is expreſſed in the Beleefe, where it is called *Catholik* or *vniuerſal*, that is to ſay: diſperſed athoart the whole face of the earth; according to that of our Lord: *goe yee in all the* Mat. 28

world, & teach al nations &c. And to that of S.
Rom. 10 Paul speaking of the Apostles: *their sound & voice went out athoart al the earth.*

And therfore the church of Christ is called *Catholik*, first, becaus it is not bound to any one particulare people, or nation, as was that of the Iewes vnder the law of moyses; Nor is it included in any one place, as were the Donatists only in Afrik & now the Lutherans & Caluinists in some parts of Europe; And secondly, becaus according to the ancient Prophets (who foretold that sometime the seed of the gospel sould be sawen euerywhere &c.) the church is enlarged to the vttermost parts of the earth, & in euery part of the same. Which hithertils could neuer be sayd of the Lutherans & Caluinists; & therfore it can not be posible that they can any way be called Catholiks, or the true church of Christ.

Bot on the other part, the romane church (which is preached in al parts of the world) only did euer glorie of the name of *Catholik*: as S.
Contra Epist. fund. c. 4. Aug. expresly witnesseth, saiyng: *Many other things &c. & the last thing which holdes me in the same is the very name of* Catholik *it self; which not vvithout cause among so many heresies this church only hath so obteaned, that seing al the heretiks vvold be called Catholiks, yet to a straunger asking for the catholik church there is none of thē al vvho darr shovv him their church*
lib. cont. prof. no. heres. *or their house.* And S. Vincentius Lirinēsis sayeth *that is properly Catholik vvhich vvas beleeued by al, al tymes, & eneryvvhere.*

And according to this only true exposition of the word *catholik*, the romane church a-
lon

one hath deſerued to be called catholik; ſeing it as planted & propagated by the apoſtls & heir diſciples throughout the whole parts of he earth that were knowne at that time, as is howne aboue cap. 3. And therfore the church as called *Catholik* in the beginning, becaus at oart al parts of the knowne world the faith & oſpel of Chriſt was preached & published, & euery part ſome came daylye to be receiued adioyned to the church: Not that whole lãds prouinces wholy embraced Chriſts euangel or that was left vnto the ſucceſſors of the Apoels, that they ſuld perfyte & outridd that hich they had begun. Which we read was perormed in the firſt ages by the biſhops of Roe.

For in the firſt & ſecond ages Italie & paine were conuerted by S. Peter & his diſciles in the beginning of the third age our owne ontry of Scotland was made Chriſtian by *S. lark & S. Dyoniſe*, who were ſent by Pope *Victor* Scotland, & baptized King *Donald*, the firſt that name, & firſt Scottiſh Chriſtian King. *In the Yeer of god 203.* nd S. Gregorie the great, ſent S. Auguſtine & is companions (al religiouſe of S. Benedicts rder) in the ſixt age to conuert Ingland. And the end of this age, among many other ſcotſh religiouſe men, who preached the goſpel Chriſt to forreine nations, *S. Kilian* a ſcotan, & a religious Benedictine of that auncient noble Abbacie of *Hu*, called otherwiſe *Iona*, ot now commonly ſtyled *Icolumbkill*, from the rſt fundator & Abbot therof S. *Columbe*, lying etwex *Yla* & *Knapdaile*, built by King *Ferguſe* the

ſecond

ſecond in the yeer of god 424. Which was the mother & vp-bringer of many holy Bishops, martyrs & Confeſſors; as alſo, the ordinare ſepulture of our ſcottish Kings, although now profaned & waſted by the enuie & malice of *Knox* & his followers the pretended Minishers; Out of this auncient Cloſter (I ſay) *S. Kiliane* being inflamed with a deſire of conuerting the Germanes (wherof the moſt part were yet ethniks & paganes) came to Rome: & was ſend from thence by *Conon* then Pope and Bishop of Rome, to conuert that part of *Germanie* called *Franconie* or *eaſter-france* in the yeer of our Lord 686. Where hauing conuerted the Duke & whole Country he erected a cathedral church in the chiefe towne called *Wirtzburgh*, & was the firſt Biſhop therof himſelf. In memory of which benefite *Embricho* one of his ſucceſſors did build this Abbacie of *S. Iames* only for ſcotſmen of S. Benedicts order in the Yeer of God 1130. Wherof the firſt Abbot was *S: Macharius* alſo a ſcotſman, & renouned greatly for his ſingulare abſtinence, holynes, & rare miracles both in his lyfe, at his death, & therefter continuallie vnto this hour. Whoſe relikes & bleſſed bones ar at this preſent in this place without any ſuperſtition deuotly frequented & viſited by al the inhabitants of *Wirtzburgh*, & whole Prouince of *Franconie*. And ſo to returne to that where we left, through the earneſt trauel & care of the Bishops of rome, not only the prouinces in the weſt were now & then al peace & peace brought to the true faith & goſpel of Chriſt, but alſo the pure religion planted by the Apoſtls &

heir diſciples in the Eaſt, was many ages ma-
ntained & keeped in puritie from al corruptiõ:
& hereſies (which continually rayſe vp in theſe
parts) were repreſſed & ſmoared, partlie by
Councels holden by their authority; partlie by
heir proper writs & declarations; as all holy fa-
hers & eccleſiaſtik hiſtories record.

And now in this our laſt age, the eaſter
les, with great Kingdomes, & the moſt part
f the new-found Land called *America*, & the
veſt Indie ar al brought to the romane & catho-
k religion by the diligence & care of the Biſ-
ops of Rome, the lawful ſucceſſors to S. Peter
true vicares of Chriſt here on earth. Wher-
ore ſeing the romane church only euen from
he days of the apoſtls vnto vs, euer continual-
hath bene acknowledged, & accoũted euery-
here by all, or by the moſt part of al, to be
he Catholik church, it is euident that it onlie is
atholik & conſequently the true church of
hriſt: & not thir new ſtart-vp ſedicious ſyna-
ogues; whoſe goſpel is a goſpel of men lately
euyſed by ſome il diſpoſed fellowes (who goe
out to peruert the true Apoſtolik faith & do-
rine, vnder culour, that they only ar the true
iniſters & mainteaners therof) & not that go-
el of Chriſt, which our Sauiour firſt by him-
lf, & next by his apoſtls preached & promiſed
continue in al ages, nor that *Word of god* which
dureth for euer one & the ſame: bot it is the
ord of a few light, leacherous & infamous a-
oſtats inuented by them with the aſsiſtance of
e deuil (who changeth himſelf in an angel of
ght) to ſerue their owne filthy luſts & inſolent

Knox his goſpel.

1 Pet. 1, 25.

appe-

appetites. And for this reason, it hauing the fun
dation & ground vpon the foule fancie of suc
monsters, can not haue other constancie, no
they haue had who were the first founders
preachers therof.

Bot the gospel of Christ & catholik fa
yth which he planted, as it came from heuin, s
hath it eternity out of Christs owne mouth sa
ying *heuin & earth sal passe avvay bot my vvords*
Mat. 24 *not passe avvay*. As the author of it was god, & th
preachers therof being chiefly twelue (altho
ugh dispersed athoart sindry parts of th
world) were always guyded, by the sprit of go
which is one, & indiuisible now & for euer: E
uin so the gospel which the sayd twelue pre
chers did plant, was one, & the same in al par
of the earth.

For, where euer they set their foot, the
Act. 14. they, or their disciples planted churches, inst
tuted pastors & preachers, & left sucessor
Who according tho their wil & command
tolled the doctrine which they had learned f
them, & commended it to faithful men (& n
2 Tim. 2. al to paper & ink) who might be meet to tea
others.

And so hath it bene preserued by the gr
ce, direction & internal guydiug of the sam
god: farr otherwyse as we see in this new L
therian & puritane gospel. Wherof the auth
being only one, to wit *Luther* as many think:
at the most two viz: *Luther* & *Calui*
Prateol. elench. heres. Genebr. &c. as our scottish puritanes lyke better; Yeth w
thin a short time it hath multiplied into not o
ly twelue diuerse & contrary gospels, bot in
twelu

twelue-times twelue; as infinit Writers of this age haue obſerued. Which alſo is yet to be ſeene in ſome of the chiefe tounes of Germany, bot chiefly in *Amſterdam* of Holland, the very gutter & cloſet of al hereſies & ſpecially of *puritane Caluino-turciſme*. Whoſe teachers & maintea-ners in the Yeer of god 1617. Were deuided in two contrary ſects called *Armenianers & Goma-riſts*, from the two head miniſters ſo named; who diſagreeing about *prædeſtination*, & the prin-cipal points of religion, were the authors of ſuch vproars & tragical tumults, that ſcarcely his *Excellence* With great forces of armes could keepe them in aw & order. Againſt whom ha-uing intended a cruel conſpiracie not long agoe they were diſcouered & iuſtly put to death. And yet for al this, euery one is priuatly pro-mouing his yeſternights doctrine, & ſubtilly ſawing ſedition to the eaſier ouerthrow of their fernyears religion.

And truly the cauſe of ſuch ſeditions reaſons & new-found opinions, is no other. then becaus in their heretical ſynagogues is no-thing bot a babilonical miſ-order & confuſion. where either the ſheepe doe command & rule their paſtors as in Scotland & Ingland, & ſome territories of Germanie & Sweiſerland: or an equalitie of miniſters without ſuperiority of Bishops & Prelats, doth deſtroy the very face of al orderly regiment, obedience & diſcipline as is in *Geneue*, *Holland*, & berfore 30. Years alſo in *Scotland*. Where now the ſheep doe command the paſtors in al things: Yea euin if it were to preach ouer the plat contrare to that which they had

had preached the day before; as I remember was done in the yeer 1617. to his great confusiō, & to the indignation & scandal of the rest of his holy brethren & sisters. And here, in some principat tounes of germany the Minister is būd to show his preaching in writt to the Senate, before he preach it oppenly to the people.

And thus much concerning the three principal notes of the true church, which only agree with the romane & catholik church, & no way with thir late startup assemblies: it followeth now to intreat of the *head* of the same, as no lesse controuerted vpon, nor the church itself.

Chap. VIII.

Of the head of the Church.

ALthough both the bishops & ministers before King Iames his first going to Ingland, did hold as ane article of faith, that there was no head of the church, except Christ: Ye his maiestie succeeding to Queene *Elizabeth* in the crowne of Ingland &c. & getting that same authority & power which she had, was incontinent acknowledged *head* of the church in his owne dominions; which (although not without great stryfe & difficultie) they al now haue sworne & subscryued; as the book intituled *God & the King*, bears witnesse.

And now seing there is as great difference betwext these two articles, & consequently the churches that professe them, as is betwex a he-

ad-le

ad-les body, & a man hauing the head, it is not probable that they both ar one, & the ſame true church. And therfore I wold fayne know, whether was that former & headleſſe ſynagogue the true church, or this late wherof the King is head? If they ſay, the former; then why haue they reiected it, & ſubſcriued to this? And if they adhere vnto this, as vnto the true church of Chriſt, & wil grant that a head is neceſſare, (as it is in deed) then ſurely they wil make it bot very young; yea I ſal proue it to be as headleſſe as it was before; & that they ought to ſeek them another head; ſeing a King or a ſeculare Prince cā no ways iuſtly be head of the church.

For, Who is not a ſpiritual & an Eccleſiaſtical perſon, he can not be head of the church: bot ſeing it is of truth, that a King is not a ſpiritual perſon (in reſpect he more then any other, is ſeculare, & head of the temporal & ciuil eſtate) therfore he can not be head of the church. The firſt is confirmed, becaus a ſpiritual body muſt haue a ſpiritual head, bot the church is a ſpiritual body, therfore it muſt haue a ſpiritual head; And by conſequence not a King, Who is only a ſeculare Prince, & head of the ciuil & temporal eſtate; Or, if we wold ſay with them & grant that a King can be head of the church, then ſurely a puritane might iuſtly obiect ſaying: *ſuch head ſuch church*: & in that reſpect the head being ſeculare & worldly, the church alſo muſt be ſeculare & worldly; ſeing the head & the body ſould be of one nature.

And ſo doing, they declare plainly their church to be that, Which it is in deed, to wit: *Mat. 16.*

no that which Christ promised to build vpon S. Peter, & wherof he himself is the principal head, & the Bishop of Rome (as his depute & Vicare) is the second head vnder him here on earth: bot a new vpstart sedicious synagogue of Sathan, wherof the chiefe head is the Prince of darknes, & the secondary head is some temporal King vpon earth.

And now, seing before, the question betwex them & vs, was not so much, who sould be head of the church, as whether or no any head vnder Christ sould be admitted at al? which they al stifly denyed; & seing now they haue changed their note with their coat, & haue both sworne & subscriued that our Kings Maiestie is head of their church, (seing no body can be without some head); why find they fault with vs who ar romane Catholiks that we of necessity doe acknowledge the Bishop of Rome to be our head? seing he is not only a spiritual & Ecclesiastical person, bot also the chief Bishop, & head of al Bishops in the world, & lawful successor to S. Peter; who was immediatly appointed head of the church by our Sauiour himself & to whom after his resurrection he committed the charge of feeding his flok, in presence of al the apostles &c.

Mat. 16
Iohn. 21.

And therfore the Euangelists considering the same, doe ay put S. Peter in the first place, as head & chiefe of the rest, as oft as they rehearse the names of the apostls al together. And in al questions moued both by the Iewes & by our lord before his pasion, he as bearing the charge among them, did euer make answer

anſwer; Yea & in al aſſemblies & meetings among them ſelues, he proponed the point which was to be handled, & gaue out his owne opinion & ſentence firſt therin himſelf. Which are euident arguments of his ſupremacie & chiefe authority in the church.

And truly whatſomeuer power our Saiour gaue to S. Peter, that ſame alſo he ordained for theſe that were to ſucceed to him. For ſ his church wil indure to the end of the world, euin ſo out of al doubt, he decreed that after S. Peters death, an other with lyke authority ſould ſucceed to the regiment of the church. Or otherwiſe it wold follow, that either Chriſts church made an end with S. Peter: or els that our Sauior had no longer a care of it, or S. Peter liued; which is no leſſe abſurd nor the firſt; or laſt of al, that it had no longer need of a head, which is altogether falſe: ſeing the more that Chriſtians be multiplied, the more need haue they of a head to rule & keepe them in order & concord. And thus farr ſhortly of the head of the church, wherwith I end this ſecond booke intreating of the true church, hasting to the third of common controuerſies.

The III. Booke.

Of the chiefeſt controuerſies novv moſt called in queſtion by our aduerſars, vvherby the truth of the Catholik doctrine is confirmed, & the falshood of thir late peſtilent hereſies is declared.

Chap. I.

Of the number of the Sacraments, &c.

ALthough it appeareth ſuperfluous to proceed any further in ſhowing that our Catholik doctrine is only true & ſound, & that other doctrine is falſe & erroneous, ſeing we haue aboue ſufficiently declared, that only the romane church is the true church of Chriſt which according to the apoſtle, *is the pillar & ground of truth*: Yet for greater ſatisfaction of the reader, that he may more fully know, that the holy ſprit (whoſe aſsiſtance Chriſt promiſed to his church) is ay one & the ſame, yeſterday & to day in the apoſtls & theſe who now in their place doe rule & gouerne the church; I ſhall ſhortly ſhow that al theſe chiefe heads of religion (no leſſe foolishly then wickedly reiected by our Scottish-Caluinian puritanes) ar grounded in the true word of god, wherof the ho-

1 Tim. 3, 15.

ſprit is the author, conforme to the true ſenſe & meaning therof; which being firſt declared by the apoſtls, hath euer ſince bene keeped in the church, by the miniſterie of the holy fathers & Doctors therof, as their writts doe witneſſe; And that the new doctrine, which they haue planted in the place therof, hath no warrãt in true ſcripture, bot is built on a ſandie ground, to wit: either vpon falſe tranſlation therof, or vpon their priuat gloſes & expoſitions, either newly inuented by them, or then ſuch as (being forged by notorious heretiks) were condemned & buried ſome hundreth Yeers before. And therfore to propone a ſhort view heirof, I ſal begin at the Sacraments, & ſal faithfully ſet doune firſt, what the aduerſars holde of the number of the Sacraments, & ſecondly, what is the Catholik ſentence therin.

As to the firſt, ſurely our proteſting aduerſars, as in al other points, euin ſo in this anẽt the number of the Sacraments, they ar ay like them ſelues, that is to ſay: they haue as many opinions, as heads. So that, if it were not to the greater confuſion of their new forged & wauering goſpel, & pointed not out (as it were) to euery man the falshood therof, I wold be loath to ſpend the time ſo ydly, as to imploy it in rehearſing of ſo many dyuerſe & fickle opinions.

The firſt wherof is, that there is only one ſacrament, albeit there be moe Sacramental ſignes, & this wrote Luther; Who becaus in that opinion he had no followers, built vp a ſecond opinion, that there was 2. Sacraments: *Luth. l. de capti. Babilon.*

Baptiſme & the Euchariſt. To which opinion Melanchton & many other did ſubſcryue & adhere.

The third opinion is of theſe who make 3. Sacraments: baptiſme, the euchariſt, & repentance; & this is the moſt approued & common opinion among the Lutherans now adays, as their Catechiſe recordeth.

Confeſ. Auſburg.

The 4. opinion is, that there ar 3. Sacraments, bot not the 3. former: to wit, baptiſme, the euchariſt, & mariage. *Zuinglius lib. de ver. & falſa relig.* & Caluin alſo admitteth three, bot nether of theſe three foreſayd; who albeit *lib. 4. Inſtit. c.* 18. §. 19. 20. he ſayeth, that there beonly two, to wit: baptiſme & their ſupper (not the lords, as they falſly cal it) yet a litle thereafter, *c.* 19. §. 31. as before *c.* 14. §. 20. he accounteth alſo *holy orders* among the number of true Sacraments; & excuſeth himſelf in that, where as before he made only mention of two, ſaying that he meaned of ordinare Sacraments, common to the whole church, ſuch as ar: baptiſme & the euchariſt: bot not the Sacrament of ordination, which is proper only to church men.

The 6. opinion is of theſe who mixing Lutheraniſme with Caluiniſme, embrace 2 Sacraments, to wit: baptiſme, the Euchariſt, Repentance & ordination. And this is Melanchtons opinion who although he admitted with Luther firſt bot two, & therefter three yet in his *common places* ſet forth in the Yeer 153[illegible] & 1552. & *laſt* 1558. he conſented willingly to the fourth, of ordination. And moreouer

ditione 1558. he altogether agreeth to 5. Sacraments, adding to the other foure the Sacrament of Mariage; Some agane admitt 6. Sacraments, & others 7. bot not these 7. With the Catholiks, which for shortnes sake I omitt; only intreating the vnpartial reader to consider first their great inconstancie & disagreance in so weaghty a matere: & next, that the true church of god can not be among them, & that according to their owne doctrine; seing they make *Vnitie or agreement in doctrine*, one of the chiefe notes of the true church; as our owne countryprotestants doe not deny. *Luth & August. Confess.*

Now as to the sentence of the Catholiks in this point, surely it is one & the same with that, which euer was in the true church planted by the apostles; to wit, that there ar 7. Sacraments properly so called: *Baptisme, confirmation, the eucharist, Repentance, extreme vnction, Ordination, & Mariage.* Which they proue by the testimony of scripturs, of holy fathers, of all lawful councels, yea & of natural reason; as may be seene at lenth in these, who of set purpose haue handled the controuersies.

Wheranents, it is to be obserued, that our aduersars ought not to vrge vs, that we shaw them the expresse number of seuin, in the scriptures; seing they can nether shoW vs the number of two, 3. or 4. expressly becaus the scripture wrote not a catechisme, as we doe now for the multitude of heresies; bot only taught the thing it self in diuerse places.

For the scripture rehearseth the miracles of Christ bot it telleth not how many they ar;

& alſo the articls of faith, bot in no place therof is there mention of the number of them. The Apoſtls therefter ſet out the belefe in 12. articles for certane cauſes, not making any mention that they ar twelue in number. As alſo the ſcripture maketh no mention of the canonical bookes, bot the Councels therefter did ſet forth a canone & a certane nūber, which they had learned by traditiō of the apoſtls, & their ſucceſſors.

Agane, they muſt not ask vs, that we ſhow thē in the ſcripturs, the name *of ſacrament* attributed to *repentance, Ordination* &c. in reſpect we diſpute not about the name, bot the thing it ſelf; & nether cā they ſhow vs the name of *ſacramēt* giuē to *baptiſme*, or to any other; except only to *mariage*, which in the meane time they al deny to be any ſacrament at al. And this much ſhortly of the number of the ſacraments referring the reader to theſe authors who haue of ſet purpoſe both cunningly & largely diſcourſed vpon euery one of them in particulare, which vvas not my intention to doe for the preſent; ſeing novv I only intend in this booke to intreate of the Sacraments of the *Euchariſt & repentance* & of other chiefe heads of religion now moſt cōtrouerted.

Chap. II.

Of the ſacrament of the altar called the Euchariſt, *& of real preſence.*

OVr Sauiour Chriſt about the time of his Paſsion being to conſummate & finish the vvorke for vvhich he vvas incarnate, that is to redeme mankind, & to abrogate the old

lavv

lavv & begin the nevv; being to transferre the ſacrifices & priéſthood of that former (as the apoſtle teacheth vs) in himſelf, for a perpetual memory of that high & infinite ſacrifice offered on the croſſe, vvhich vvas the perfyte & abſolute conſummation of our redemption, the full price & rāſoū for the ſinnes of al, done or to be done from the firſt creation of the vvorld, vnto the laſt ending of the ſamen; the ſuperabondant cauſe of al bliſsinges & benefits vvhatſoeuer communicated to mankind here, or hereafter; & for a continual remembrance of that bloody ſacrifice: & in like manere to perfyte the true worship of god in the nevv lavv, called the nevv teſtament, (vvhich perfection in euery lavv conſiſteth principally in ſacrifice) & to haue to his people a readie meane & way wherby that infinite vertue & grace procured by the ſacrifice of the croſſe, might be applyed in particulare to thē: he in his laſt ſupper inſtituted this ſacrifice & ſacramēt of the aultar: a ſacrifice becaus it is offered to the honor of god for his benefits to al Chriſtians, & in cōmemoratiō of Chriſts ſacrifice once done, & now paſt; as al the old ſacrifices of the law of nature, & of Moyſes were offered for the benefits of that people in prefiguratiō of this ſame ſacrifice of Chriſt thē to come: A ſacrament becaus it was alſo ordaind to be receiued of euery Chriſtian in particular, to feed their bodyes vnto reſurection & immortality & to giue grace, vertue & ſanctification to their ſowles. *Hebr. 10*

And therfore the catholik church from the days of the apoſtls vntil this preſent hour

through the vniuersal world, did euer constantly beleeue, that after the consecration (according to our Sauiours owne words, who is truth it self & can not lie) the very body & blood of Christ vnder the formes of bread & wyne, is really & substantially conteaned in this most holy sacrament; by reason of his most plane & manifest words spoken to his apostles in his last supper, which ar: *Take eat, this is my body*: *Take drink this is my blood*: giuing them also in charge to doe the lyke saying: *doe this in remembrance of me*. Which words ar so plane & cleare, that they no ways admit any tropical or figuratiue exposition, as our aduersars alleadge.

Mat. 26. Marc. 14 Luk. 22.

For like as, if Christ had sayd: *this is vvheat bread*: or *this is vvyne of the vvyne tree*, *there* had bene no obscuritie, nor difficultie of his meaning & euery one wold haue graunted them to be the same: Euin so When our Sauiour sayd *this is my body*, *this is my blood*: no man ought to doubt but he gaue them his very body & blood; except he wold beleue his senses better then god, as Caluin did.

And seing thir words of Christ, ar lyke vnto these of god the father: *this is my beloued sonne* &c. In which words it were mere impiety to put any figure, or to doubt of the true sonne of god: Euin so, it is mere malice & wickednes to admitt any figural exposition of these words of Christ; *this is my body*. Which words ar expressly mentioned by three Euangelists, & the lyke often repeated by S. Iohn most euidently & plainly. Yea neuer one of them preased to say: *this bread is a signe of my body*: or, *this vvyne is a signe of my blood*.

Mat. 3. Ioh. 6.

Which

Which doubtlesse at the least some of them wold haue done, if they had thought that so haue bene the meaning of christ. Bot in respect they thinking the contrare, & (some of thē being then present at table with him) wel vnderstanding his mind to be plane & agreable to his word; & seeing him take the bread in his hands, & blesse it by his most powerful & holy words saying *this is my body* &c. And vndoubtedly beleeuing his words to be most true, that he delyuered vnto them his owne very body & blood vnder the formes of visible elements of bread & wyne, to be eaten & drunken be them (according to his promise made vnto them before, when he sayd: *the bread vvhich I shalgiue Yovv, is my flesh*, the same flesh which I wil giue *for the lyfe of the vvorld*) the foure Euangelists, I say, so vnderstanding, & perceiuing our Sauiour to speak thus planely & cleerly, as they truly beleeued, so did they planely put in writ which they heard & learned of him. *Ioh. 6.*

And After them also S. Paul rehearsing the whole forme vsed by Christ instituting this holy Sacrament, in the same words confirmeth this real presence of Christs body & blood in the Eucharist, specially, wheras he sayeth: *vvho eateth & drinketh vnvvorthely, eateth & drinketh his owne iudgment, not discerning the lords body.* Which he wold neuer haue called so expressly, *the lords body*, if there had bene only bread & wyne in the same, nether wold he haue threatned thē so far for such a litle quantitie of bread & wyne. *1 Cor. 11.*

Bot for the better instruction of the simple, as also to redeeme the importunity of some

me ſcrupulous heads, who vſe to demaund *hovv or vvhat vvay is the bread efter the conſecration changed in Chriſts ovvne body?* I wil only rehearſe the ſayings of a fevv of the holy fathers, who make them anſwere better nor I am able to doe.

Apolog. 2. ad Anton. And firſt of al, S. Iuſtinus martyr ſayeth thus: *As by the vvord of god, our Sauior Chriſt Ieſus vvas incarnate, & for our ſaluation tooke flesh & blood: euin ſo by the vvord of god vvith prayer, vve ar taught that of vſual bread & vvyne, is made the flesh & blood of the ſame incarnate Chriſt Ieſus.*

S. Ambroſe in a long chap. by many examples proueth this force & power to be in Chriſt words to conuert the elements of bread & wyne into his body & blood; his words are theſe; *thou vvilt ſay perhaps, hovv is this the body of Chriſt vvheras my eies teach me the contrare?* he anſwereth; *hovv mony examples doe vve bring to prove that not to be in the ſacrament vvich nature hath framed, bot that vvhich the bleſſing hath conſecrated.*

de iijs qui myſt. initiantur c. 9.

And after a number of examples taken out of the old teſtament, wherin the nature, of things hath bene altered, as of Aarons rod turned into a ſerpent: Of the riuers of Egypt turned in blood: of the red ſea deuyded & ſtanding faſt like a wal: of Loths wyfe turned in a pillar of ſalt, &c. Of theſe he infereth. *If then the bliſſing or prayer made by man vvas able to change nature, vvhat ſal vve ſay of the diuine conſecration vvhere the very vvords (not of man, bot) of Chriſt our lord & Sauiour do vvorke? For the ſacrament vvhich thou receiues is made by the vvord of Chriſt. And if Elias ſpeech vvas of ſuch force, that he caused fyre to come from heuin, ſal not Chriſts vvords be ſufficient, to alter the nature of theſe elements of bread & vvyne &c.*

Exod. 7, & 14, 22 Gen. 19, 26. 4. Reg. 1.

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And in another place he sayeth: *In consecrating the sacrament, the priest vsed not his owne words, bot the vvords of Christ. Therfore the vvord of Christ maketh this sacrament; vvhat vvord? Euin the self same Word by the vvhich al things vvere made. Our lord commanded, & the heuins vvere made, & also the earth & the seas.* S. Amb. lib. 4. de de sacra. c. 4.

And in this sort he continueth a very long & pithie disputation grounded vpon manifold scripturs, to proue the infinit power of Christs vvords in the consecration of the blessed sacrament, Wherof this is his conclusion. *Novv therfore, for to answvere, it vvas not the body, bot bread before the consecration: bot after, vvhen Christs vvords ar ioyned therto, then it is the the body of Christ, &c.* lib. 10. in

Likwyse S. Cirill patriarch of Alexandria sayeth: *thinkst thou that vve knovv not the vertue or vertue of the mystical benediction to vvorke the real presence of Christ vvith vs, &c.* And S. Eusebius Emisenus to the same purpose wryteth: *vvhen the creaturs (bread & vvyne) ar set on the holy altars to be blessed, before they ar consecrated vvith invocation of the high god, there is the substance of bread & vvine: bot efter the vvords of Christ, it is the body & blood of Christ. And vvhat maruel is it, if he that vvith a vvord could create, can novv altere the things vvhich he hath created, &c.* Ioã. c. 13. serm. de Cœna Domini.

And thir ar bot a few testimonies in steed of many for shortnes. sake omitted, Which may serue to declare What faith the primitiue church & holy fathers had of the force & power of Christs Words in the blessed Sacrament.

Chap

Chap. III.

Of Real presence. & of the obiections against it, &c.

ALthough the testimonies of the Euangelists, Apostels & fathers of the primitiue church, with the consent of al catholik Doctors hithertils, be more nor sufficient for proofe of this real presence: Yet becaus our Caluinian gospellers doe not care (as they wryte themselues for a thousand Augustines, or Cyprians, when they make against them, (which truly suld be ynough to make them & their doctrine odious to the whole world) I thought good to produce one or two testimonies of some Lutherane protestants, to whose authority they giue greater credite & reuerence, nor to the authoritie of the fathers. Which Lutherane Doctors defending real presence with vs, doe answere to those places of S. Augustine, falsly vnderstood & wrested by Caluin & his disciples to improue the same.

Calu. lib 3. c. 17. nu. 24, 28. vvitak. contra Rayn. c. 3.

The first is Westphalus, whose words are: *the place of S. Augustine to Dardanus, I expound by very many plane places of S. Augustine; wherin he declareth that the body & blood of Christ ar giuen & receiued in the Sacrament.* And agane he answereth that *S. Augustine in that epistle to Dardanus, as also in his 3 to volusianus, & in his 30. tract. vpon S. Iohn, speaketh not of the Sacrament, & therfore it is no maruel that he speak not of the ful vse therof.* And he confirmes this by Melanchton, who in a litle booke giueth

giueth thryse warning to the reader, that S. *Augustine in that 30. treatise (where he sayeth, the body of our lord may be in one place) maketh no mention of the lords supper.* Where it is to be obserued by the way, that the Caluinists, & our Countryman M. Robert Bruce in his sermons, doe mischeantly corrupt S. Augustine, putting *oportet esse*, or, *it must be*, for *potest esse*, *it may be in one place*. And in epist. ad Dardanum S. Aug. sayeth, *Christ as man is in heuin &c.* bot M. Bruce corrupteth him, & liketh to, *Christ is only in heuin &c*

And moreouer Melanchton sayeth, that *Caluin findeth not in any place of S. Augustine, that the truth of Christs body or nature is denyed, if the veritie of Christs words be beleeued, & his body beleeued to be receiued in the Sacrament, S. Augustine neuer sayth as Caluin doeth, that Christs body is only in heauin, & not in the Sacrament, he neuer denyeth the presence of Christs body there &c.*

Concerning the last place of S. Aug. *epist.* 6. that *Christ is in heauin, as he was in earth, & as he ascended*: Wherof our aduersars conclude: Christ in earth, & as he ascended he was circumscryued in one place, & therfore now he is so likewyse in heauin. Although the right answer is short & plane, that these words ar vnderstood of his humanitie, & of the substance only, & not of al other properties & qualities of the humane nature, (for here he did eat, drink & sleep, which in heauin he doth not) yet Westphalus inlargeth it somewhat, & proueth that to be the meaning of these words, by other words of S. Aug. in the same place next following

wing

wing, & so thoweth Caluin, as I doe our Mini-
sters: that *these words ar nothing for them.* For we
doe not teach that Christ is in the Sacramen
visibly & locally, (as our bodyes ar, & as Christ
body is in heauin) of which forme S. Augustin
speaketh, as appeareth by that he citeth the
the words of the angel: *as yee haue seene him goe
so sal he come*; that is, in the same visible for-
me, &c. And thus farr I thought good to vse
the words of the protestants them selues, sein
they ar conforme to the true meaning of S. Au-
gustin; that our heretiks might be the mor
ashamed to doe wrong & iniurie to the writ
of that holy father, (drawing them to establis
their heresies) who by al men is called *the ham-
mer of heretiks* for his so cleare & pithie confu
ting them in his writts.

Bot to come to the solutions of their ob
iections, & first to that, whereas they vse to say
it standeth expresly in our lords prayer, *Our fa
ther which art in heuin*: if therfore he be in hea
uin, then he is not in earth. I answere in lyk
forme: it standeth expresly in our beleefe:
beleeue in god the father almighty. If therfore h
he be almighty, then it is not vnpossible to him
to make the same body of Christ in the earth, a
also in the heauin. Another answere is: Chris
body is in heauin *locally*, & in his proper form
bot he is in the altare *Sacramentally*, that is, v
der another forme, to wit, of bread & wyne, b
vertue of diuine conuersion; be way of sub
stance, & not of quantitie.

Bot, say they: the question is not somuc
whither Christ can make his body here & th
re

re, as whether he wil: & that we deny. I anſwe-
re, they deny that Chriſt wil ſo, bot they neuer
proue it, nor can they be able euer to ſhovv any
word in ſcripture ſaying, that Chriſt wil not his
body to be preſent in the Sacrament. As for
our probation of the contrare, that Chriſt wil
ſo, I need ſay no more nor I haue done already.
For Chriſts moſt euident & plane words ſet do-
vvne in the Euangeliſts & S. Paul; *This is my body*,
&c. (Which Chriſt vvold neuer haue ſayd to be
his body, if he had not willed it) doe clear-
ly teſtifie his wil; for vnleſſe they maliciouſly
affirme, that Chriſt ſayd one thing, & thought
another, they muſt needs grant his wil to haue
bene agreable to his words, & no other wyſe.
And ſo I ſay, if the ſenſe & meaning of thoſe
words teſtified & confirmed by the practiſe of
all Chriſtian people that euer liued ſince Chriſts
time in al parts of the world: if alſo the vnifor-
me conſent of al holy fathers & general Coun-
cels: & if in this miſerable harueſt of heretical
corruption, the authority of the moſt learned
proteſtants, & principal goſpellers (who vpon *see the 1.*
the inuincible clearnes & power of Chriſts *Book. c. 1*
words, were forced againſt their wills to defend *before.*
his real preſence &c.) may ſerue to proue what
Chriſts meaning was, then haue I ſhovvne, & if it were requiſite, I could more amply ſhovv, that this was Chriſts wil.

Chap. IV.

Of the solutions of their obiections taken out of S. Iohn 6.

BEcaus in this 6. chapter of S. Iohn, is conteaned a very large & pithie sermon confirming the real presence of Christ in the Sacrament, & for that it is plat contrare to their Caluinian communion, they deny in it any thing to be treated of the Sacrament, saying the Sacrament was instituted the day before

1. *Obiect.* Christs passion: bot that discourse in S. Iohn vvas made a Yeer before, & therfore treateth not of the Sacrament. To the vvhich I answvere, that vve deny not, that the eucharist vvas first instituted the day before our lords death; bot yet vve say, that the same vvas promised there a Yeer before, & that, at that same tyme Christ disputed largely of the excellent fruits of the sayd supper & Sacrament vvhich he vvas to ordaine therefter. The lyke vvhe- rof our lord did in many other things; for in the 16. *of S. Math.* he promised to S. Peter the keys of the kingdome of heuin: Which in the meane tyme he gaue not, vvhill efter his resurrection, Iohn. 21.

2. *Obiect.* Agane they obiect thus: the meat mentioned there is faith: for the Ievves asking What they sould doe for to worke the vvorks of god? Our Sauiour answered; *This is the Work of god* *Ioh. 6.* *that yee beleeue in him whom he hath sent.* To the which I answere, that in that chap. many things

ar handled. For there is mention there, of a threefold bread, & Christ goeth from one to another by occasion giuen in the processe of their speiking. And first of al, is spoken of that earthly & material bread, multiplied by Christ: secondly, becaus the Iewes were desyring only that bread, our Sauiour admonished them to worke for another bread; & by this second bread, he meaned himself, who came doune from heuin by his incarnation. And this bread (that is, Christ) coming doun from heuin, we should apprehend by faith, to be the true bread prefigured of old, that he may refresh vs. And what is it that our lord sayeth: *This is the work of God that yee beleeue in him, whom he hath sent.* Where the meat which we should laboure for, is not faith, as they alleadge, bot Christ himself; & faith, is the operation wherby that bread is procured. And thirdly our Sauiour passeth from that sort of participation of that bread by faith, into the communication therof in the eucharist, after he had spoken of the eating of manna, when he sayeth: *the bread which I wil giue is my flesh, &c.*

As to that of S. Augustine *tract. 25 in Ioan.* where he sayeth: *beleeue, & thou hast eaten*; It is not spoken of the Sacrament, bot of the faith of incarnation, that *he was the bread of life, that came doun from heauin*; For he was not yet come to that place of the euangel, where it is treated of the Sacrament. 3. Obiect.

And wheras they say, that S. Aug. *lib. 3. de doct. chr. cap. 16.* seemeth to affirme that these words, *except yee eat the flesh of the sonne of man*, ar 4. Obiect.

figuratiue, & signifie no other thing, nor to be-
2. leeue & remember vpon the passion of Christ:
I answere, that S. Aug. putteth a figure in these
words, by reasō of the maner of eating the flesh
of Christ: & not by reason of the true eating
& drinking of the substance of his body & blo-
od. For the ordinare maner of eating flesh, is,
3. that it be sodden, & not raw, that it be cutted in
peeces, & then eaten, & therefter changed in
another mater: bot the flesh of Christ is taken
whole, & indiuisiole, & changeth vs, making
vs partakers of his diuine nature, as S. Peter sa-
yeth: in which respect, the flesh of Christ is not
properly, bot figurally taken & eaten; this was
S. Augustines meaning, as may be collected out
of his owne words next following.

5. Moreouer say they: if these words, *the*
Obiect. *bread which I wil giue &c.* apperteane to the sup-
per, why doe we not grant it to be *bread*, seing
Christ calleth it so; for the only accidents can
not be called *bread*. I answere, if Christ him-
self had not so clearly declared his own
mynd, & had not told what he meaned by *brea*
(which he calleth not simply, *bread*; bot, *th*
bread which I sal giue, that we might know, tha
it was not common bread; Yea to take away a
doubt, he showeth planely that it was his own
flesh, which he was to giue for the life of th
world: Which out of al question, was no ma
terial breade) their reason might haue had so
me appearance of truth: although the wor
bread, efter a common maner of speaking a
mong the Iewes, doeth not signifie *wheat brea*
nor any one particulare sort of meat; bot

signi

ſignifieth al meat in general; & ſo in the ſame 6. chap. of S. Iohn, *manna* is called bread, whil as it was *lyke to ſmal coriander ſeeds*. And in the 77. Pſalm it is ſayd: *he gaue them bread from heauin; & man did eat the bread of angels*. Therfore the ſenſe is; *the bread*, that is, the meat *which I wil giue*, is the ſame flesh, which is to be crucified & killed for the ſaluation of mankind. *Exod.16 31.*

Furthermore, they obiect theſe words of our lord: *the flesh profiteth nothing &c.* Which words, as the Capharnaits of old not vnderſtanding them made them to imagine & think Chriſts flesh only to be giuen in a vulgare & groſſe maner: Euin ſo now, our carnal & Capharnaical Caluiniſts play a right part of infidelitie, in giuing to Chriſts words any interpretation & meaning they pleaſe; for *the ſenſual man perceiueth not theſe things which ar of the ſprit*, ſayeth the apoſtle. And therfore they expone that of Chriſts only flesh, which the very drift & circumſtance of the place proueth, not to be meaned of Chriſts flesh, or any flesh at al: bot only of the fleshly vnderſtanding of Chriſts ſpiritual words, according to a common phraſe of ſcripture. For efter theſe words, *the flesh profiteth nothing*, it followeth immediatly, *the words which I haue ſpoken vnto yow ar* (not flesh, but) *ſprit & life; bot there ar ſome among yovv that beleeue not; therfore did I ſay vnto yovv, that no man can come to me, except it be giuen him of my father*. 6. *Obiect* *1 Cor. 2.* *Ich. 6, 65.*

Which words haue this plane & neceſſary ſenſe with good coherence, to wit: My words ar ſprit & ſpiritually to be vnderſtood, & ſo they giue life, they ar not flesh, & to be vnderſtood car-

carnally, & after a fleshly maner, as doe these Capharnaits: for, so they ar not lyfe, & profite nothing; they ar to be vnderstood & comprehended by faith, not by sense, or reason; Which faith becaus yee want, & follow your carnal sense & conceats, therfore ye ar offended at thé. And this is so true which I sayd vnto yow, that *no man can come to me*, & in this sort eat my flesh, *except it be giuen him of my father.* This is a plane & true sense of Christs words, & thus euery part iustifieth another; Wheras, if in the first, ye take *flesh*, for *Christs flesh*, & *the sprit*, for *Christs sprit*, there wil be made either no sense, or a very hard sense of the words following; as by conference of the places may be easily perceiued. And thus the ancient & holy fathers S. Basile, S. Chrysostome, S. Augustine, & others doe interprete this place.

S. Aug. l. 3. doct. Christ. cap. 3.

And to alleadge one, in stead of many, S. Chrysostme, as it were of set purpose writing against our Caluinian exposition, sayeth: *the flesh profiteth nothing, Christ speaketh not this of his flesh; god forbid, bot he speaketh of these vvho vnderstand his vvords carnally. The flesh profiteth nothing, is not meaned of the flesh it self, bot of the fleshly vnderstanding.* And in the same place he sayeth further: *flesh & fleshlynes here, is meaned by them, vvho make doubt, & question, hovv Christ can giue vs his flesh to eat? bot Christs vvords* sayeth he, *are sprit & life, that is to say, spiritual; conteining no carnality, or natural consequence in the maner of giuing his flesh, bot ar free from al earthly necessity, & the lavves of this lyfe, as declaring the true giuing & receiuing of his flesh to be after a diuine, mystical, & supernatu-*

S. Chrys. hom. 46 in Ioan.

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gural vvay. The ſummarie ſenſe of it, it giuen in theſe vvords of S. Paul: the ſenſual & *carnal* man perceiueth not theſe things Which ar of the ſprit of god: for it is foolishnes to him, & he can not vnderſtand them. And thus farre S. Chryſoſtome. 1 Cor. 2. 14.

And yet, they ar not only content With this their erroneous & capharnaitical expoſitiō, bot alſo goe further, & doe corrupt Chriſts words very ſacrilegiouſly. For Where, Chriſt ſayd: *it is the ſprit that quickneth, the flesh profiteth nothing*: they make an eik & ſay: *It is the ſprit only that quickneth, & my flesh profiteth nothing.* Bot What impudent ſaWcyneſſe is this, to thruſt in of their oWne brayne this particle, *only*, & to ioyne it to the ſprit: therby to take aWay from Chriſts flesh al force & yertue of quickning, Which Chriſt himſelf in this ſame chap. aſcryueth to his flesh moſt expreſly.

And agane, Where ſayeth Chriſt: *my flesh profiteth nothing*? doeth he not often in the ſame chap. ſay the contrare? to Wit: *I am the liuing bread Which came doun from heauen; if any man eat of this bread, he ſal liue for euer: & the bread Which I ſal giue, is my flesh*, Which I Wil giue *for the life of the World.* And a litle efter in the ſame place ſayeth he not, *he that eateth my flesh, & drinketh my blood hath life euerlaſting, & I ſal raiſe him vp in the laſt day*? Ar not theſe Chriſts oWne Words, *My flesh is meat in deed, & my blood is drink indeed; he that eateth my flesh, & drinketh my blood, abydeth in me, & I in him*?

NoW if theſe be Chriſts oWne Words, & if to *haue life euerlaſting*, & to be *raiſed vp to life in*

the laſt day: if to *abide in Chriſt*, & he to *abide in* vs be perfite profite, What Iewiſh impudencie & wickednes is it to ſay, that Chriſts flesh profiteth nothing, which giueth life to the whole world? Wherfore to end this point, it is cleer that Chriſt in theſe words, meaned nether his owne flesh, nor any other flesh: bot only, that the carnal & fleshly vnderſtanding of his words profited nothing; & that the ſpiritual meaning of the ſame, was that which giueth life.

Chap. V.

Of their arguments prouing the word, eſt to be taken for ſignificat, *&c.*

ALthough I was not mynded to haue inſiſted ſo long in this point of *Real preſence*: Yet for a litle more manifeſtation of the truth, & to diſcouer the wilfull dealing of our aduerſars, I ſal refute their principal ground & argument, wherby they wold ſeeme to proue the tropical & figuratiue expoſition of Chriſts words, *this is my body*; Which is this: In other Sacramental ſpeaches of lyke ſort, we ar compelled to admitt a figure; as in Gen. 17, 10. *Circumciſion* is called *the Couenant*, that is, a figure of the couenant.

1. *Obiect.*

And Exod. 12, 11. *the lamb* is called *the paſſe-ouer*, & in the 1 Cor. 10. *the rok is* called *Chriſt*, that is, the rok is a figure of Chriſt. Therfor ſay they, in lyk maner Chriſts words, *this is my body*, muſt be expounded figurally, as if Chriſt had ſayd: *This is a ſigne of my body*. As for anſwer: first

rſt I deny that theſe ſpeaches ar of like ſort ith thir of Chriſt. For if Chriſt had ſayd of aterial bread & Wyne: *This bread is my body: & is Wyne is my blood*: Then I confeſſe theſe ſpeches had bene of lyke ſort with thir of Chriſt. ot Chriſt ſpoke farre otherwiſe, the ſubſtanes being changed, as hath bene declared alady.

And the plane ſenſe of Chriſts words can ot be better conceiued, nor if we conferre em to his worke done at the mariage-feaſt in na *of Galilee*, when he had cauſed the Waterchers to be filled & preſented to the Stuard, ſayd: *hoc eſt vinum, this is Wyne*: Which exame I alleadge the rather for that S. Cirill Biſhop Ieruſalem applyeth it to the ſame purpoſe: *In na of Galilee* ſayeth he, *Chriſt turned Water in to* Catech. *ne & ſall not we think him worthy of credite, that* 4. myſt- *changeth Wyne in to his blood*, when as he ſo pre- agog. ely & peremptorly hath ſayd, that it is his ood? As lik Wyſe, when he hath pronounced that bread, (being conſecrated) *this is my body*: ho can euer doubt of it? So that theſe ſpeies ar of lyke ſort: *This Water turned & altered, yne*; (& no more Water) *this bread conſecrated y body*: *This Wyne conſecrated is my blood*; & no ore natural bread & Wyne. Or elſe, if he had d of the firſt, *this is Wyne*: Of the ſecond, *this y body*: Of the third, *this is my blood*: Which Chriſts owne words, though the ſenſe of that ſt, & this ſecond be al one.

Moreouer, albeit I might eaſily proue e- y one of thoſe places cited, to be moſt vnfit- compared with Chriſts words here: & alſo,

that as al things befell to them vnder the law in figures: Euin so the plane truth perteineth to vs; shadowes to them (as now to the Caluinists) & to vs the body: Yet for shortnes sake I wil vndoe al this, & grant them that in these places alleadged there is a figural speech, & that the word *est*, or, *is*, must be expounded for *significat*, or, *signifieth*; Bot what then I pray yow wil they conclude therupon? that therfore also we must vse the lyke figural exposition in Christs words? If this be their argument, as indeed it is, let them giue vs leaue to frame the lyke thus: the name of *Ministers* in the scripture signifieth novv & then Ministers of the deuil or such other Ministers as put their hands to the crucifieing of Christ; For so the vvord *Minister* signifieth in S. Paul, 2 *Cor.* 11, 15. *S. Iohn*, 18. *v.* 12. 18, 22. *& c.* 19. *v.* 6. *S. Mark*, 14, 54. *S. Math*, 26, 58. And therfor vvhen euer a puritane brother or sister speaketh of the Minister, vvho is so busie in breaking bread, & deuyding vvyne in their Caluinian communion, the vvord *Minister* must be taken for a Ministēr of the Deuil, one vvho taketh part vvith *Pilat*, *Caiphas* & other enemies of Christ to crucifie him. Novv by this argument, vvhich is of the same mould & forme vvith theirs, let them gesse vvhat pith is in their ovvne.

For albeit I make no doubt, but that they ar in deed the very Ministers of Sathan, & professed enemies of Christ for their only schism (to omit their sundry detestable heresies) as S. Augustin in vvhole chapters & treatises shovveth: Yet vpon this argument so to conclude

S. Aug. epist. 152 *& 162. contra Parmen.*

vver

vere foolish & ridiculous; becaus an other by he like argument might conclude them to be oneſt men: for that in diuerſe other places, he terme *Miniſter* (though neuer in ſuch ſenſe the vvord is vſed in our Scottish Aſſembly Synagogue, that is, for an Eccleſiaſtical offi- & degree aboue a Deacon) ſignifieth an ho- eſt miniſterie both in the men & in the office.

Another place of theirs, to confirme this eir figural expoſition is the 12. *of Exod*, touch- doboue in the 3. chap. of the 1. Booke, vvhere e true foundation of this their argument, firſt yd by that night-Doctor, & next plaiſtered by Zuinglius & his followvers is declared. gainſt the vanitie of vvhich, *Luther* their fyft angeliſt doeth anſvvere, firſt that *Zuinglius uerteth the ſcripture; for Moyſes ſayeth not, eat ha- ly, for it ſignifieth phaſe, or the lords paſſeouer; bot ſayeth thus: eat haſtily, for it is the lords paſſeouer. Zuinglius reply* (ſayeth Luther) *that this is the eaning; I bid him proue that; for it is not plane that oyſes ſo meaned.* And a litle therefter he ſubioy- th: *Let vs learne to make the lyke argument, by which I Wil vnder take to proue that Sara, or Lia great mother of many children, remaned ſtill a vir- iefter her birth. Which I proue thus: S. Luke Writeth t Mary brought forth her ſonne & remaned a Vir- : then it is neceſſare that Sara did ſo alſo. As lykWiſe this kynd of reaſoning I Wil proue that Pilate Was apoſtle of Chriſt: becaus S. MathoW ſayeth, that er vvas an apoſtle of Chriſt: then doubtles ſo vvas at, &c. If any vvil anſvvere, that I muſt proue by ne ſcriptnre, the Virginity of Sara, & apoſtlship of at, as I doe the lyke of Marie & Peter; is not Zuin-*

See abo- ue.

Defenſ. verbor. cæna tom. 7. fol 385.

glius

glius as vvel bound to proue, that in the vvords of t
ſupper, eſt, or is, *doeth import as much as* ſignifie
or doeth ſignifie ? And in end, the ſenſe of th
place alleadged Luther giueth thus: *When Mo*
ſes ſayeth, eat haſtily for it is Phaſe, (the lords paſſ
ouer) Zuinglius can neuer proue that Moyſes in that pl
ce meaned the lamb to be the paſſe-ouer. For the phra
is lyke to our ordinare ſpeech vvhen vve ſay: eat fles
for it is ſunday; or, eat fish, for it is fryday; here of
man can vvring out, that flesh ſignifieth ſunday, or f
fryday. And euin ſo it is here; eat haſtily, for it is
paſcha or paſchal-day (or the time when the lo
paſsing ouer the houſes of the Iſraelits, ſlevv
the firſt borne of Egipt, &) *vvherin god vvroug*
thoſe benefits for their delyuerie & paſsing out of Egi

Thus Luther, & a great deale more
that place; whoſe anſwers I vſed the rather (a
beit they be full of ydle language) becaus th
conteane a refutation of this their whole arg
ment; & alſo, doe carie with them more gr
uitie & authority, (as they think) ſeing they c
me from the mouth or pen of that Reuere
father & man of god, that fyft Euangeliſt; ſe
from god to illuminat the world, as our ſco
tish & Inglish proteſtants doe call him; no
withſtanding that he altogether detaſted th
doctrine, eſpecially wheras they denyed t
Real preſence of Chriſts body & blood in t
bleſſed Sacrament of the aultar, called the E
chariſt; as appeareth euidently in his diſcou
foreſayd.

For in the end of the ſame, after he ha
conſtantly aſſured vs that the Sacramentar
can neuer iuſtifie their tropical expoſition

Chri

hrists words by any sound argument, & that
ey bring nothing for them selues in that point
t *cold deuises & monstrous dreames of doting men*,
with indignation breaketh out & exclameth
ainst the deuil, who in the night time with so
ht a toy could seduce Zuinglius & his follo-
ers of Zurick: as he doth at this day our Scot-
h Brethren & ministers: *Increpet te Deus, &c.*
he lord rebuke the & put the to silence O Satan: hovv
terly & scornfully doest thou moke vs, who with such
tched & beggerly sophismes can draw innu-
erable sowles to damnation. *Luther vbi supra.*

Last of al, there ar some who wold seeme
be more learned then the rest, who vse to
biect against Christs presence in the Eucharist, 2. *Obiect.*
us: A remembrance is only of a thing absent,
not of that which is present: bot this Sacra-
ent was institute in remembrance of Christ:
erfore he is absent; & not present therin. I
swere, when the thing present is see-
with our bodily eies then there needeth no
her signe to put vs in remembrance therof, se-
g it is openly seene: bot when the thing pre-
nt is inuisible, then there must be some visib-
signe, which may bring vs in remembrance
the same, although it be present. As for ex-
mple: when the holy ghost came doun in the
knes of a dow vpon Christ, & in forme of
rked toungs vpon the Apostls, the holy ghost
as really present vnder these signes: & yet
ese same visible signes were necessare, that
s presence might be knowne & manifested;
caus he was present not visibly bot invisib-

In

In lyke maner, there is nothing mor
preſent to vs, then god himſelf: bot in reſpe
his preſence, is inuiſible, We haue need of di
uerſe outward ſignes, by the which We may b
ſtirred vp dayly to remember on him: Euin ſo
the body of Chriſt in the Euchariſt is reall
preſent, bot becaus it is not ſeene With our bo
dily eies, ſome outward ſignes ar neceſſare
Which may repreſent it vnto vs.

And therfore, Wheras they cite ſome o
the fathers, Who doe ſome tymes call this Sa
crament, a figure of Chriſts body; it is to b
vnderſtood, that they called it a figure or ſigne
of Chriſts body preſent, & not abſent. For th
figure or ſigne in no Wiſe excludeth the true &
real ſubſtance of Chriſts body.

Philip. 2. 7. The Apoſtle ſayeth, that *Chriſt took on th forme of a ſeruant* &c. noW it Were no conſequen ce to ſay: Chriſt is called the forme & figure o man, therfore the humane nature is not in him he is called alſo, *the image of the inviſible god* *Col* 1. 15 therfore he is not god: Euin ſo, our ad verſar concluſions; (the Euchariſt is called a figure o Chriſts body, therfore his body is not in it, o it is not his body) ar monſtrous & of no conſe quence. And in this point We ſee it verifie Which is commonly ſayd, that theſe Who vaun & glorie moſt of their falſe prerogatiues, as ou heretiks doe of their true faith, When it comet to the proofe, it is found that it Was al bot too me talk & vane Words. For here in this my ſtery of the Euchariſt they Wil meaſure al b their oWne Wit & natural reaſon, Where fayt chiefly is requyred.

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And surely it seemeth to proceed of mere malice & wilfulnes, that only in the Eucharist, they wil beleeue nothing, bot that which natural reason, & their deceitful senses teach them: seing they beleeue farr more dificile & harder mysteries, & which ar farther aboue our capatie, & witt; such as ar *the holy Trinitie, the Incarnation of Christ, & the resurrection of the flesh.* Whe-of not one is set doun in the scripture so clear- & expresly as this is. For where sayeth the cripture, that the father, the sonne, & the ho- ghost, ar three persones, & one substance so ainly, as Christ sayeth here: *this is my body*? Or here teacheth it, that there ar twa naturs in hrist, & one only person so distinctly & xpresly as Christ teacheth here, that he giueth sowne body & blood? And where witnesseth it at at the day of Iudgment we sal rise agane thir same bodies, so plainly & manifestly, as hrist witnesseth that he giueth vs not a figure signe, not bread & wyne, bot his owne bo- & blood? this is more easie to be beleeued, en these ar, & is prouen by farr moe & more cellent places of scripture, then they ar; & t becaus of their great prid, & conceat of eir owne cunning & iudgment they can not derstand it, & therfore wil not beleeue it. Of nom & their like S. Augustin writeth: *becaus y read the scripturs after their owne sense, doubtlesse y see not euen these things in them which ar cleer & ine*; & as S. Fulbertus Garnot. finely sayeth, *hil as they will not become disciples of the truth they ome maisters of errour.* Bot as S. August. sayeth: *cept piety & a certane peace of mind be had, there*

De gra. Christi c. 42.

Epist. 1.

De vtil. cred. c. 18

can

Isa.7. *can nothing at al be vnderstood of faith*; & as the pro-
de verb. phet speaketh: *except yee vvil beleeue, ye sal not v-*
Domini *derstand*: Euen so sayeth S. August. in anoth-
ferm. 5. place: *faith sould goe before the vnderstanding, th-*
homil. *the vnderstanding may be the revvard of faith*; &
26. in Gregorie also thus: *faith hath no merit, to t-*
Euang. *vvhich humane reason giueth experience.*

Chap. VI.

Of the Communion of laiks vnder the one forme of bread, &c.

BEside the obiections alreadie refuted, the-
is yet a question to be answered, viz. Wh-
ther or no, is it sufficient for the common pe-
ple to communicat vnder the one forme
bread, as the Catholiks hold? or if both the fo-
mes of bread & of wine be necessare, as our a-
uersars alledge?

Wheranentes it is to be marked, that o-
Lord at his last supper did not expresse,
much lesse command the maner & forme
communicating; bot left it to the disposition
rule of his church: which before heresies gr-
& spread abroad, gaue the communion to s-
me vnder both formes, & to others vnder
one forme of bread. Bot when the errour ara-
that both formes were necessare at the le-
to the right vse of this Sacrament, then
Church gaue out a decrete in sindrie Counce-
at diuerse times, that the Sarament of the E-
charist sould be giuē only vnder the one form-

f bread, as moſt agreable to Chriſts vſe, & cu-
ome of the apoſtles in the 24. *of S. Luke, the 2. of*
he Acts, & other places moe; wherin mention is
ade of the Euchariſt vnder the one forme of
read, without any mention of the cup, or wi-
e; & in the 6. of S. Iohn Chriſt expreſly pro-
niſeth eternal life to them who receiue the
ommunion vnder the one forme of bread;
ying: *Who eateth this bread ſal liue for euer.*

Their chief obiections ar commonly, hat Chriſt inſtituted this ſacrament vnder both he formes, & communicated the Apoſtls vn-er both, yea & commanded al ſo to doe ſay-g: *drink yee al of it*; & therfore ſay they, the *Mat. 26* ommunion vnder both the formes is neceſ-re.

To the which I anſwere granting indeed at Chriſt keeped ſuch a forme in the Sacra-ent of the Euchariſt, when he did inſtitute it, t it followeth not that he commanded it to , or that he inſtituted it, that al men ſould doe ; ſeing many things ar inſtitute be god, which not commanded to al; & god doeth many ings, whereto we ar not bund to doe the like. r god inſtituted mariage, baptiſme, &c. bot commanded not al men to baptize, to ma-, or ſuchlike.

And agane, as be the law of god al men not commanded to marie, &c. Euen ſo if any an of his owne free wil pleaſeth to doe any of em, he is not oblished to doe them after the ne way that god did inſtitute them.

For if that rule of theirs be taken general-without any diſtinction, it is doubtleſſe falſe,

Gen. 1. as in the said example of Mariage I show it thus: When god instituted mariage he made the woman of Adams ribb, & coupled her to him in Paradise; is it therfore needful that euery Minister (who can not liue & conteane himself without a *Dalila* & deuote sister) sal of his own ribbs make at once a wife & bedfellow to himself? No ways; & I trow that no Minister, how hote & catterous soeuer he be, wil think it, le be to doe it.

Moreouer, our Sauiour instituted the Eu charist in the euening, for efter he had soupe & washed his disciples feet, he took the brea & the chalice, which hauing consecrated he ga ue vnto them, &c. ar al men for that cause ob lished to communicat in the euening, efter sup per, & with washed feet? No suirly; Nether do our aduersars require it. Therfore their ru mon be distinguished, seing these things whic ar institute be god may be considered tw ways: viz. according to their substance; according to their circumstances. If therfo any man wold vse any Sacrament institute god, he is bund to doe al these things which a perteane to the substance & essence of it, b no the rest.

And therfore in the Sacrament of t Eucharist, if yee wil consider the substance essence of it, no other thing is required, th that we receiue the whole substance of Chri as he is in his diuine & humane nature; Who conteaned vnder euery one of the outwa signes of bread & wine consecrate; & it is eu alike whether there be one signe or two, sei

ie faithful doe eat & drink no leſſe vnder the
ne forme, then vnder both; as al the ancient
holy fathers following the example of Chriſt
practiſe of the apoſtles theranents haue teſti-
ed.

And if any man think otherwiſe that the
odie of our Sauiour is vnder the forme of
read, & his blood vnder the forme of wine:
wold aſk him, vnder which of two is his diui-
itie conteaned? For I think he is not ſo blaſ-
hemous as to ſeparate his diuinitie from his
umane nature: ſeing he is no leſſe god & man
one perſon, nor a man is made vp of one bo-
y & one ſoule. If therfore they ſay that his
iuinitie is vnder both, then with greater right
ay it be ſaid of his bodie & blood; ſeing a li-
ing man may be without any coniunction
ith the diuine nature, bot not without the v-
ion of his bodie & blood.

Nether doeth it follovv that vve break
hriſts inſtitution; for he did not inſtitute the
ucchariſt vnder both the formes, that he wold
aue al men ay to communicate vnder both;
it followeth not, god inſtituted mariage, then
ho refuſeth to Marie, breaketh gods inſtitu-
on.

As to that of S. Math. *Drink yee al of it*, It is
ore then manifeſt that Chriſt ſpak theſe
ords only to the apoſtls, vvho vvere then
nly ſitting at table vvith him; as that of S. Mat 14.
ark, *& they drank al of it*, ſhoweth moſt plain-
; ſeing they vvho then vvere not borne, co-
d not at that time haue drunk of it. They vr-
farther ſaying: Chriſt ſayeth Marc. 13. What

I ſay vnto yow I ſay vnto al: therfore (ſay they) theſe words (*Drink yee al of it*) ſayd to the apoſtles, ar to be thought ſayd vnto al. Here I pray yow marke the fraud & deceit of our aduerſars; for S. Mark vvrote not, that our Sauiour ſayd abſolutlie & ſimplie, *vvhat I ſay vnto yovv I ſay vnto al*; bot only anent that point vvhero he then ſpake; & therfore he added theſe vvords: *vvatch yee*. Which therfore vvas ſaye vnto al, that al men might be prepared for the day of Iudgment, of the vvhich our lord in that place had preached vnto them. Or other vviſe, if al things ſpoken to the apoſtles, pertained to al, then ſuirly not onlie the *Minishers* with their clients & complices, bot alſo the vvhole Societie of *holy ſiſters* behoued to leaue of their chamber-preaching & coommering, & go *through the vniuerſal vvorld to preach the Euangel to al creaturs*; for this vvas Chriſts command to the apoſtles.

Farther they obiect that of S. Iohn: *Except ye eat the fleſh of the ſonne of man, & drink his blood &c.* Wherin (ſay they) both the formes are expreſſed as neceſſare to life eternal: therfore, &c. Marke here a deceit of the aduerſars vvhil as they paſſe from the things ſignified to the ſignes, that is, from the fleſh & blood, to the formes of bread & vvine. Seing Chriſt ſayd not in that place, *except ye eat the fleſh of the ſonne of man vnder the forme of bread, & drink his blood vnder the forme of vvine*, as their argument ſupponeth; bot ſpake plainly of the things ſignified. And now ſeing he who taketh the Sacrament vnder the forme of bread, he alſo taketh & drin

Ioh. 6.

& drinketh the blood, albeit no vnder the other forme; becaus according to the vniforme consent of al holie fathers, vnder the forme of bread Christs whole bodie, that is: both his flesh & blood, &c. is conteaned. For if vnder the forme of bread is only Christs body without blood, then surely that body must needs be also without life & sowle; seing the scripture telleth vs, that the life of al fles his in the blood: Leuitic. 17.14. but a body without life, is a dead body & not a liuing; which no without great impiety can be thought now of Christs body; seing the apostle expresly sayeth, that *Christ now dyeth not*, & that *death sal not haue farther power ouer him*; Rom. 6, 9. And therfor in respect of the natural concomitance & connexion which is among al the natural parts of Christ now immortall, it followeth necessarily according to S. Ambrose & others, that S. Amb. in ps. 118 *where Christs body is, there is Christ all & whole*; that is, his flesh, blood, sowle & godhead, which are inseparable.

As to that wheras they obiect, that Christ left vs the Eucharist vnder both the formes be way of legacie & heritage, it is false; For like as God in the old Testament promised to the Hebrewes the land of *Chanaan* be way of heritage: Euen so, in the new Testament he promised to vs life euerlasting be way of heritage, & no the Eucharist. Becaus that celestical food called *Manna* being a figure & shadow of the Eucharist, was not the heritage of the Iewes, but only their meat & voyage-prouision, wherby they vvere refreshed going to the land of *Chanaan*, which was their heritage: And therfor

Psal. 148, 11. Leuit. 20.24. Tit. 3, 7. Heb. 9.

for in like maner, the Eucharist is not our heri-
tage, bot our *viaticum* & heavenly food wher-
with we ar refreshed in our voyage tending t
life euerlasting, which is the heritage promise
vnto vs.

Luc. 22. Nether is that a hinder, which is obiected
1 Cor. 11. *This coup is the nevv testament in my blood.* For th
meaning there is not: *This my blood vvhich is t
the Coup, is the nevv Testament*: that is, *the herita
left be me in Testament*; bot a farr other sense
which S. Mathew & S. Mark declare when the
say: *This is my blood of the nevv Testament*; That
is, *This is my blood* wherby the new Testament
made & confirmed. Where Christ opponet
the new Testament to the old, & his owne blo
od to the blood of Calfes & goates. For lik
as the old Testament was made & ratified b
the blood of beasts: Euen so the new Testa-
ment was confirmed by the blood of Chris
Exod. 24, 8. And as Moyses sayd of the old: *This is the blo
of the Couenant vvhich God made vvith yovv*; & as
Paul writeth: *Moyses taking the blood of Calfes
goates sayd: this is the blood of the Testament vvhi
God sent vnto yovv*: Euen so Christ sayeth of th
New: *This is my blood of the nevv Testament.* An
therfor our aduersars most falsly traduce v
as if we depriued & defrauded the Commo
people of the one part of their heritage due v
to them, & were transgressars of Christs Testa
ment, seing it is cleere & euident by the for
sayds, that Christ left not to vs his body be wa
of Legacie & heritage, bot be way of meat
drink; becaus he expresly affirmeth it saying
My flesh is meat in deed, & my blood is drink in d

ed &

ed, &c. & in other places : *Eat yee, & drink yee, &c.*

And last of al, seing as al the Theologues (according to the consent of all holy fathers) doe teach that Christ is whole no lesse vnder the one forme nor vnder both, It followeth also that there is no lesse fruit receiued of the one forme, nor of both. Bot if so be, say they, why ar not the priests content with the one forme, like as they affirme that the people sould be content with it ? To the which it is answered shortly, that the Eucharist is not only a Sacrament, bot also a Sacrifice of the new law ; & the nature of the Sacrament may be saued wel ynough in the one forme, bot the nature of the Sacrifice requyreth both. Therfore the people who receiueth the Eucharist as it is a Sacrament, ar content with the one forme : bot the Priests who offer it as it is a sacrifice ought to take both; & that chiefly for the greater perfection & accomplishment of the sacrifice ; of which at lenth is spoken in the chapter following.

Chap. VII.

Of the Masse.

NOw it followeth to intreat of the Eucharist as it is a sacrifice, called commonly, *the Masse* : by which is vnderstood the whole action & celebration of that diuine seruice at the altar, wherin the eucharist is consecrat, offered & receiued. Which holy sacrifice being institute by Christ at his last supper, was practi-

sed immediatly efter the coming doune of th holy ghost, by the Apostles & the primitiu church; as may be collected out of the acts where it is sayd, that the holy ghost choose out some of them, *as they were doing seruice* & mi Act. 13. 2. nistrie *to the lord*; where the greeke word vse by S. Luke, signifieth a publik ministrie of sa crifice done in the church.

And therfore Erasmus a man famou among heretiks, translateth it, *sacrificantibus illi domino*: *Whill as they were doing sacrifice to the lord* And S. Iames the Apostle & first Bishop of Ie rusalem a litle before his death, did wryte th forme of the Masse in hebre letters, &c. as we reade in the 6. Ecumenical synode, *de consecr dist. 1. c. Iacobus*. And S. Peter, efter that he with the aduyse of the holy ghost, & his Co-apostls had set doun the order of the Masse, as witnes- feth *S. Isidorus*: to his first Masse which he sayd l. de c. 15. at Antiochia, he eiked to *the lords prayer*, which the rest of the Apostls in their Masses vsed in ly- ke maner; as with S. Gregorie *Epist. ad Syracus* recordeth also Clemens Martyr S. Peters disci- ple in *his* 3. *Epist.* & Telesphorus in his Epistle to al Christians.

From thence it is, that in the foresayd sen- se al the anciēt fathers & doctors of the church, called the Christian sacrifice, or Masse, *the liturgie*, from the greek vvord vsed by S. Luke, Act. 13. 2. λειτουργοντων, that is, *sacrificantibus*, &c. as the li- turgie of S. Iames, the liturgie or Masse of S. Chrysostome, S. Basile, S. Ambrose, S. Grego- rie & others; as also Erasmus interpreteth it. And the grecians yet stil doe cal the Masse efter

the

he name of *Liturgie*; Which is one thing both n signification, & in the mater it self, With the crifice of the altar called the Masse.

Now that Christ at his last supper offered crifice, it is euident. For as the protestants em selues confesse a part, to Wit: the Sacra- ent of Christs body to haue bene prefigured the paschal lamb, & to haue bene fulfilled in ur Sacrament, & this our Sacrament to haue cceeded in stead of that: So we haue euin as ood reason vpon the like ground & warrant; at that sacrifice of the lamb foresignified also ur Eucharistical sacrifice, that it was fulfilled this, & that this Christian sacrifice hath suc- eeded to that Iudaical.

Moreouer al the holy fathers doe accord, at the sacrifice of *Melchisedech* did foresho W hrists sacrifice in his last supper: & that there hrist most exactly & perfitly offered sacrifice cording to the rite & order of Melchise- ch, as was before prophecied of him.

Which figure S. Cyprian Who liued in the cond age) expresseth very wel, When he wri- h that *Christ in his last supper, as the priest of the ghest god, offered sacrifice to god his father, & offered e same vvhich Melchisedech did represent by his ob- ion of bread & vvyne, that is to say, his ovvne body blood vnder the formes of bread & vvine.* And thus being the fulnesse & perfection of al, accom- shed & performed the veritie of that figura- e sacrifice, then done in the bread & Wyne, offered by Melchisedech. Which sacrifice in e same epistle S. Cyprian also deduceth to the iests of the new testament: that forsomuch

l. 2. epist. 63. ad Cecil.

as Christ being the hie-priest of god his fathe
first of al offered sacrifice to god, & comma
ded the same to be done in remembrance
him; therfore al ministerial priests ought
that same maner to offer true & perfite sacri
ce to god almyghty in the catholik Chur
as they find Christ to haue done before the
And this is confirmed thus: becaus if Melch
sedech offered bread & wine in prefiguration
Christ, Christ must needs likwyse haue offer
to fulfil that figure; vvhich beyng neuer do
by Christ, bot at his last supper: most sure & c
tane it is, that there he offered efter the orc
of Melchisedech; seing that oblation ont
crosse, resembled the order of Aaron & not
Melchisedech.

l. 4. c. 34. And S. Ireneus disciple to S. Polycar
(who was disciple to S. Ihon the Euangeli
writeth thus: *Christ taking bread, gaue thanks*
sayd: this is my body; & that vvhich vvas in the C
lice or cupe, he confessed to be his blood; & so taught
nevv sacrifice of the nevv testament, vvhich the chu
receiuing from the apostles doeth offer to god throughe
Mal. 1. 10, 11. *vvhole vvorld.* Of which sacrifice *Malachie*
prophete foretold saying: *I haue no liking in y*
nether vvil I take sacrifice of your hand (o yee yel
becaus from the rising of the sunne to the going dou
the same, my name is glorified among the gentils, &
euery place is sacrifized & offered to my name a
oblation. &c.

S. Aug. ciuit. lib. 18. c. 35. Chrysost in Psal. 95. &c. Now that this profecie is vnderstood
the masse S. Augustin, S. Chrysostomus & al
ancient fathers recorde; & reason teache
Becaus it can not by applyed to the sacrific

he crosse, seing it is not offered in euery place, ot was once offered in one place, to wit, in Ie- usalē; Nether to the Iudaical sacrifices, becaus he Prophet sayeth that it sal be offered by the entiles; & he opponeth it to the sacrifices of he Iewes; Nor yet can it be vnderstood of the acrifices of the godly gentiles, who were be- ore Christ, as Melchisedech, Iob, & of such yke. For those holy men among the gentils ere very few, especially in tyme of the Pro- hets, when the world was filled with idolatry; & so his name could not be so great & glorified rom the sunne rising &c. as the Prophet fore- old by this sacrifice it sould be.

Nether is meaned of the sacrifices of pra- er &c. as our aduersars faine; seing they can ot be sayd to succeed to the sacrifices of the old estament; for as we read in the Prophet Dauid *Psal.50.* hese sacrifices of prayse, payer &c. wer offe- *Psal.30.* ed as wel vnder the estate of the old testament s now; & agane, this oblation of prayer is not neuery place pure & cleane, seing oftymes to he very holyest men doe occurre distractions &c. Which staine the sacrifice of prayer; Yea it s an axiome of faith among our aduersars, that *our actions* ar vncleane &c. bot here the Pro- het speeketh of a cleane oblation & acceptab- e to god.

Nor last of al, is that a let, that the Pro- het speeketh here in the present tyme, & not n the time to come; for the prophets doe that, ecaus through gods reuelation they see things o come so cleerly as if they beheld them pre- ent. Therfore it followeth of necessity (which some

some protestants also with vs doe grant) th
Malachias in this place foretold the sacrifice
the Christian church, which also succeded t
the Iewish sacrifies, & is continually offered b
the gentiles turned to the true god, through th
whole world.

Chap. VIII.

Of a further probation of the masse vvher by their obiections ar answvered.

FOrsomuch as there be some who deny tha the Masse was institute by Christ, it is to b obserued that the masse may be considere two ways; the one is, to consider the principa & essential parts therof, to wit: *the consecration oblation, & receiuing of the body & blood of Chri* The other way is, to cõsider it according to th accessorie parts of the same; such as ar: praye & ceremonies belonging to the solennitie ornament of so great a Sacrament.

And so the masse being considered th first way, was institute by Christ himself at h last supper. For when our Lord delyuered to h disciples his body to be eaten, he sayd: *doe th in remembrance of me.* In which words Christ cõ
Luk. 22. manded that the same thing which he did, the sould doe in rembẽrance of him: bot Christ his last supper, did *consecrate* & *offer* him self vn der the formes of bread & wyne, & *communicat* Which three things the prieſt doeth in the masse theirfore the sacrifice of the masse as concer ning the substantial & principal parts therof wa

ordai

rdaind & institute by Christ; as witnesseth S. Martial the disciple of our Lord, epist. ad burd. many others of the primitiue Church. *Cyprin. l.2. epist. Chrysost de ritu Missæ., &c.*

Bot the masse being considered in the cessorie parts therof, was by the apostles thē-lues, & therefter by sindry holy fathers, & hiefly the bishops of Rome, amplified with ndry prayers & ceremonies augmenting the euotion & reuerence which ought to be had the celebrating of so weaghty a Sacrament sacrifice. The forme wherof our sauiour mitted to the holy sprite & his church to be rfited & absolued be them; as is euident by hrists owne words saying: *vvhen the sprit of uth sal come, he wil teach yovv al truth, & shovv vv vvhat things vvil come to passe.* Which place oubtles is to be vnderstood of the right orda-ing of things that were to be set doune in the urch. For if al things sould be written, as our uersars say, what needed the holy sprit to co-e? Or why sayd the apostle speaking, of this crament, *the rest of the things vvhen I sal come, sal dispone*, & set them doune in order? & S. hn in the end of his gospel sayeth: *many other ings ar they vvhich Iesus did, vvhich if they vvere al riten, I think the vvorld it self could not conteane the ks vvhich behoued to be vvritten.* Wherfore it is ere that the masse according to the essential principal parts therof, is not an inuention of en, as they falsly perswade the poore people ta diuine institution, wherby is viuely repre-nted the Passion of Christ. *Iohn, 16.* *1 Cor. 11.* *Iohn, 21.*

Moreouer, as to that wheras some deny o be a true & proper sacrifice, I proue it thus:

In

In al ſacrifices foure things ar to be conſidered
1. to Whom it is offered, 2. by Whom; 3. What
offered; 4. for Whom, or What end: bot in th
ſacrifice of the Maſſe al thir foure ar to be fund
for God is he to Whom it is offered; the prieſt
he by Whom it is offered; the body & blood
Chriſt is that vvhich is offered; & the faithfu
liuing & ſoules departed ar theſe for Whom it
offered in remiſsion of ſinne: therfore th
maſſe is a true & proper ſacrifice, Which not on
ly is a repreſentation of the lords ſupper, bo
alſo of his Paſsion, as he affirmeth ſaying:
1 Cor. 11. *oft as yee ſal eat this bread, & drink this cupe, yee*
declare the lords death vntil he come.

And further, there is ſuch relation & co
herence betwex prieſthood & the law, that th
one can not be ſeparate from the other. For
Hebr. 7. Paul ſayeth: *Prieſthood being tranſlated, it is neceſſ*
re that there be a tranſlation of the lavv. If therfo
Where the law is there the prieſthood is alſo;
followeth lykwiſe where prieſthood is, there
ſacrifice muſt be in like maner.

Herevpon I reaſon thus: We haue alſo th
law of the goſpel, then We haue alſo the ſacri
Gen. 4, ce of the ſame law of the goſpel. This is confi
34. med ſo: for ſeing that the chiefe Worſhip of go
Exod. 24 vnder the ſtate of al lawes conſiſteth principall
Mal. 1. in ſacrifice, (& therfore in the law of natu
Iob. 1, there were ſome ſacrifices, as of *Abel*, *Noach*,
Iob, of Whom it is red that he offered burnt o
frings euery day; & Moyſes law was ful of ſacr
fices) It were mere impietie & fooliſhnes
think, that now the law of the goſpel, (bei
a farre more excellent law nor any of the fo
me

ser) sould be without a sacrifice, which ought
so to be more excellent then any other; for
e one sould answere the other. And seing the
w of the gospel is most perfyte, it followeth,
at so sould the sacrifice therof be most perfi-
& this is the sacrifice of the masse wherin the
ue body & blood of Christ is daily offered to
od almighty.

1. Obiect. Against this doctrine of the Masse Our
duersars endeuoaring to abolish it, doe cite
9. & 10. chap. to the hebrews; Out of which
ey obiect, that Christ was once offered as a
fficient oblatiō for our sinnes: therfore ano-
er sacrifice, or the Masse is not necessare. To
e which I answere that these places cited, doe
eak of Christs real painful, & bloody sacrifice
nce offered in his owne proper forme on the
rosse: bot our doctrine is of Christ sacramen-
l, resembling & vnbloody sacrifice daily of-
rred vnder another forme to wit: of bread &
yne vpon the altar, done at his command in
membrance of the former; & that it is one
the same sacrifice, which he offered on the
rosse, & which is now offered on the altar; al-
eit the manere of offering be diuerse.

Agane, this sacrifice of the altar is not do-
that we may supplie the defects of Christs of-
ring on the crosse, (as our aduersars malicio-
ly traduce vs) bot that as wel be the Eucharist
be other Sacraments, the vertue & merite
f Christs pasion, vvhich is remembred
erby, may be applyed to the priest celebra-
ng, & to them for vvhom he doth celebrate.

2. Obiect. Secondly they say: the Masse is a testa-
ment

ment, & ſo can not be a ſacrifice; they prou
the conſequence ſaying that a teſtator &c. I an
ſvver, that the Euchariſt is not properly a te
ſtament, becaus it is not a promiſe, bot a gi
vvhich Chriſt gaue before his death: yet it
called the nevv teſtament, becaus it is conte
ned in the nevv teſtament; & it conteaneth th
cauſe vvherfore god made a nevv couenant
teſtament vvith man.

3. Obiect. Nether is that true vvhich they ſay: tha it is the nature of a ſacrifice, that it be al offe red to god, & nothing left vnto men; for in *Leuit.* 2, 5, 7. *uiticus* vve reed the plaine contrare. And albeit certane ſacrifice called *the holocauſt* or burnt-of fering, vvas al burnt vp by the fyre, vvhic vvas a peculiare maner of offering: yet it follo vveth not, that it is ſo vvith al ſacrifices. Fo lyke as if one vvold ſay: ſome man is a foole then it is the nature of man to be a foole, it vve re no conſequence, bot a ridiculous ſophiſtica tion: Euin ſo it is in the caſe preſent &c.

4. Obiect. Fur ther they obiect: Chriſt ſayd not *offer thi* bot *doe this* &c. It is anſvvered that vvhilas h bade them *doe this*, he commanded them to do al that he did, to vvit; *to conſecrate*, *to offer*, & t communicate; For Chriſt did conſecrat & of fer himſelf to god his father, as is prouen lar gely aboue: therfore the ſame ſould be done i the Sacrifice of the maſſe, which liuely reſem bleth his death & Paſsion.

1. Cor. 10 Laſt of al to confirme al this, the apoſt to the Corinthians maketh mention of th Chriſtian ſacrifice, where he dehorteth them from communicating with the gentiles in thei idola

idolatrous sacrifices, by arguments taken from
he nature of al sacrifices, & from the excellen-
ie of this Christian sacrifice. And Vrbanus
Regius a Lutherane Superintendent vpon this
lace, being conuicted by the same, sayeth pla-
nly that the apostle compareth sacrifice to sa-
rifice, as S. Chrysostome teacheth, & his com- *De me*
arison is so made, that by it is gathered, that *gotio*
Christians in the lords supper haue a peculiare *missa*
crifice, wherby they ar made partakers of our *par. 1.*
ord: as the idolaters by their abominable sa- *fol. 61.*
rifice ar made fellowes & partakers of deuils.
Which if it be so sayeth Vrbanus, *it seemeth to me,*
hat it may be answered, that in the supper of Christi-
ns, ar the body & blood of Christ, which ar a holy sa-
ifice, bot commemoratiue.

By the which last word, albeit he thinketh
hat he hath answered the Catholiks, & exclu-
ed the truth of the sacrifice: Yet he is farre
eceiued therin. For so farre ar Catholiks from
enying the sacrifice to be *commemoratiue*, that
f al other sacrifices, which euer were, or can
e imagined, we grant this to be most comme-
oratiue, as which most neerly, lyuelie & tru-
y expresseth the very condition, efficacie &
ature of that sacrifice offered on the crosse;
om which, being the same in substance, it dif-
reth only in maner of offering, & generalitie
f redemption. And so, out of those words of *1 Cor. 10*
he apostle is confirmed the mystical sacrifice
f the aultar; which hath bene continually vsed
frequented efter the manere keept in the pri-
itiue church, which receiued the order & ad-
ministration therof directly from Christ & his
postles.

Chap. IX.

Of free-vvill & Grace.

SEing next efter the Euchariſt & Sacrifice o the Maſſe, the chiefeſt controuerſie betwe them & vs, is about Iuſtification & good Wor kes, I thought good in this place eſpecially, t intreat thervpon; for the better vnderſtandin of which, & of the points to be handled efte wards; I wil ſpeak firſt ſomewhat of free-wil, the libertie therof: which conſiſteth in thre things, 1. in that we may doe, or no doe. 2. that we may doe good or ill. 3. that of t things we may chooſe, or refuſe the one befo re the other. Our aduerſars grant that ma had this vſe of free-will in the ſtate of innoce cy, bot they deny that he now hath it.

Inſtit. l. 3 t. 23. §. 8

And to eſtablish this opinion, Caluin ſe teth doune two ſure grounds (as he thinket 1. that nothing is done by gods permiſsion, b al by gods will. 2. that the wil of god is the ceſsitie of things; wherof he inferreth, that things ar done of neceſsitie, & nothing by o free-wil.

We on the other part with the conſe of al holy fathers & ancient doctors doe hol that mens actions ar twofold: *Ciuill*, which d pende vpon the ſtrenth of nature, ſuch as *to eat, to ſit, to walk, to buy or ſell, to marie, to ſtudie,* And *ſupernatural*, which depend vpon the p wer of grace; as ar: *to beleeue the myſteries of fa to hope for eternal lyfe, to loue god as the author tha*

This ground being layd, we say first, that we haue free-wil in ciuill & natural actions. For it is certane that daylie we eat & drink, sit or goe, efter our owne wil, & doe any other thing as we please.

This experience is so sure, that it needeth no other proofe; & therfore that subtile & learned Doctor our Countryman *Iohn Duns* sayd wel, that he vvho vvold deny the vse of free-wil, was not to be refuted vvith reasons, bot vvith strypes. For he sould be so long beaten vvith cudgels, whill he confessed that it vvere in our power, to hold vp, or lay on him; & if he vvold compleane of iniurie done to him, it sould be replyed, that he complaineth in vane, if (as he sayd) al things ar done of necessitie, & nothing of free-will. *Becan. in Manuali controuers.*

Secondly, we say that we haue the vse of free-will in supernatural actions, which proceede from the grace of god; & that this may be rightly vnderstood, we must know three things; 1. that vve can doe no good vvorke making for lyfe eternal vvithout gods grace; as S. Iohn, & S. Paul teach expresly. 2. that it is not in our povver to procure that vve be prevented be the grace of god, vvherby vve may be stirred vp to do vvel. 3. that yet it is in our povver, vvhen vve haue the grace of god, that vve may cooperate & doe vvel vvith it, or no doe. And this vve proue by euident scripture, by al good reason, & consent of al holy fathers; so that they vvho deny it, vvhen as they ar conuicted by many plane places of scripture & of the fathers expresly teaching that free-will *Iohn.* 15, 5. *2 Cor.* 3, 5. *Rom.* 9, 16.

yet abideth in vs, they ſay: if free-vvil be n
vtterly tane avvay by the ſinne of our firſt p
rents, yet it is at the leaſt, a great deale vveakn
& ſpoiled.

To the vvhich I anſwere, that if vve lo
to the natural ſtrenth & povver therof, it is n
thing ſpoiled, bot remaneth vvhole: bot if
look to the ſupernatural force & giftes, vvhe
vvith it vvas decoired in the eſtate of innoce
cie, vve grant that it is impared & ſpoiled
the ſinne of Adam; & therfore it can not d
ſo many, nor ſo excellent things, as if it vve
yet indued vvith the ſame giftes.

And hereby it is euident, that vve diſ
gree on the one part from the hereſie of t
pelagians; & on the other part, from the erro
of the Caluiniſts. For the pelagians ſayd, th
free-vvil vvas no vvyſe hurt nor ſpoiled: & t
Caluiniſts cry, that it is altogether deſtroyed
the Catholiks holding a midde & ſure vvay, d
teach that it is hurt & ſpoiled as touching t
giftes ſupernatural; bot that it abideth vvho
& ſound in the natural ſtrenth & povver thero
And ſo the church & doctrine therof is
vvreſted & crucified (as it vvere) betvveene t
diuerſe ſects of heretiks, as Chriſt vvas betve
ne tvvo theeves, ſayeth Tertulliane.

Moreouer they alleadge, that free-vvil
good vvorks ſupernatural, is tane avvay by *gra*
ce; vvhill as according to the ſcriptures & fathe
& al truth, it is rather helped & preſerued the
vvith.

For according to the preſent purpoſe
there is a tvvofold *grace*; the 1. is a preuenti

r quickning grace, so called, becaus it is giuen
y god to these who ar (as it were) ydle & slee-
ing, before they begin to worke; wherof the
rophet speaketh saying: *my god, his mercy sal pre-* *Psal. 58,*
nt me. The 2. is a Iustifying grace, vvhich 11.
e giueth commonly efter our operation &
xercise be vertue of the former; expressed al- *Psal. 22.*
o by the same Prophet saying: *And thy mercy*
l follovv hard by me al the days of my lyfe.

This preuenting grace taketh not away
e sayd freedome, becaus man freely consen-
th & cooperateth vvith the help of gods pre-
enting grace: or other vvyse refuseth it, if he
ease. And if it were not so, vvhy vvold the
ripture so earnestly varne vs, that we accord
o god calling & vvaking vs? *ryse, awake; con-* *Zach. 1.*
rt & repent, &c. vvhy vvold he impute it to vs, *Ioel. 2.*
vhen vve doe not accord to him? *I called vpon &c.*
vv, & yee answvered not. And agane our Sa- *Ierem. 7*
iour sayeth: *hovv oft vvold I haue gathered thy* *Matth.*
ildren, &c. & thou vvoldst not? vvhere we see, 23, 37.
at when god stirreth vp sinners to repentan-
e, it is free to them either to conuert, or not;
it be free, then grace preuenting taketh not
vay freedome of vvil; If it be not free, then
ods vvarnings & threatnings ar in vaine & ri-
iculous, as if one vvold preach to a vvood
an.

And further, that grace iustifying & ma-
ng vs acceptable to god, yea the sonnes of
od (vvhich is a holy disposition or inspiration
nvoied by god into the soule of man, vvher-
y he be cometh acceptable to god, & getteth
ght to lyfe euerlasting; according to the

Rom. 6. apoſtle ſaying: the grace of god bringeth lyf eternal:) doeth no vvays take avvay from v any freedome of vvill in doing of good Works bot rather augmenteth & ſtrenthneth it; & ther fore is iuſtly ſayd to be the roote & begining o al good Works & merite in vs, according to tha
2 Cor. 3, 17. of S. Paul: *Where the ſprit of the lord is, there is liber ty* or freedome.

Agane they obiect out of the 1. epiſtle o S. Iohn theſe vvords: *Al man that is borne of god*
1 Ioh. 3. 9 *ſinneth not, becaus his ſeed abydeth in him, & he ca not ſinne, becaus he is borne of god.* Wherby they al leadge that grace bringeth a neceſsitie With it t doe goode. Which place, albeit it made fo them, as it doeth not; Yet ſurely they ſould b ashamed to cite it; ſeing it cleerly ouerthro Weth two chiefe points of their hereſie: one i that al our vvorks ar ſinne, *& lyke a menſtrou cloath*, as they vvreſt & corrupt the vvords o Iſay: the other is, that the grace of god is no thing in man himſelf, bot only a goode accoun of him before god; for vvhich he imputet not his ſinnes to him. The firſt is ouerthro ne by that, vvhere it is ſayd: *he that is borne god can not ſinne*; Which can not be true, if al ou vvorks be ſinne. The other, by that vvhera it is ſayd: *The ſeed of god abydeth in him.* For th grace of god is compared to ſeed, vvhich as is the cauſe of ſome nevv birth being receiue in the earth, or in any other place meet forge neration: Euin ſo the grace receiued in vs, ma keth vs to be borne of nevv, & to become th ſonnes of god.

Bot to come to the preſent matere, Ian

ſyver

vvere that these vvords, *he can not sinne, becaus he is borne of god*, hinders not the freedome of mans vvil indued vvith grace; for al that S. Iohn sayeth is this, that so long as a man is borne of god he can not sinne; for as soone as he sinneth, he losseth his birth & birth-right, & remaneth no more spiritual, bot becometh a carnal man as he vvas before. And so it preiudgeth nothing freevvil; Yea it prooueth it, seing that a man so long as he keepeth his birthright, that is, *the grace of god*, he can not sinne: it follovveth that it is in his povver to keepe or no keepe, to sinne, or no to sinne.

And that a man may vvorke freely vvith grace, & doe good, S. Paul maketh it plaine, vvhere speaking of the rest of the apostles he sayeth: *I haue laboured more then they al, yet not I,* (as it vvere of himself only) *bot the grace of god vvith me.* Where he attributeth the vvorke indifferently novv to himself, novv to the grace of god & himself. 1 Cor. 12.

And on the other part, that a man hauing grace may refuse to cooperat & vvorke vvith it, yea & chose to doe il, S. Iude testifyeth it saying: *they haue entered in quyetly some men, vvho turne the grace of god in vvantones.* And S. Paul also sayeth: *And yee brethren ar called in libertie, only bevvare that ye vse not your libertie as an occasion to doe the vvorks of the flesh, &c.* Where vve see that it vvas in their povver to apply the grace & sprit receiued, either to good or il. S. Iud. v. 4.

Last of alf, S. Iohn speiking of *grace preuenting* sayeth: *no man can come to me except my father dravv him.* For vvho dravveth another (say they) Iohn. 6. 4.

they) he doeth force & compell him: & seing god dravveth man by grace, it appeareth that grace taketh avvay al free-vvil. I ansvvere, a man may be dravven sindry vvays; as by force & necessity: by affection & loue: by reason, as vvhen vve say, he drevv me vpon this or that vvith faire vvords, vvhich vve not the lesse vvillingly doe; And so god dravveth man not by force, bot by loue & his ovvne beneuolence.

Chap. X.

Of Iustification.

IVstification is nothing else as a changing from the estate of vnrighteousnes to the estate of holynes; or a cleansing from sinne, & a putting on of the garment of righteousnes. This Iustification is tvvofold: the 1. is, vvhen a man by grace of a sinner becometh good & righteous; Of the vvhich S. Paul speaketh for the most part in his epistles to the *Romanes & Galatians* disputing against the Ievves & these vvho thought to be iustified by the vvritten lavv. The 2. is vvhen a good man becometh yet better; or, vvhen a iust man perfiteth himself, & grovveth in iustice & goodnes; according to that: *Who is iust, let him be iustified yet*, or be more iust. Which can not be expounded as the Caluinists doe: that vve sould seek to be *declared* more righteous; for so vve sould seek the glory & honor of men, contrare our Sauiours

reuel. 22

doctri-

doctrine in S. Math. 7. And of this second Iustification speaketh S. Iames the apostle.

And therfor S. Paul sayeth rightly that man is iustified vvithout vvorks: & S. Iames, that he is iustified by vvorks. For although no man can engender himself by his ovvne work, or bring himself from death agane to lyfe: yet being ingendred or brought to lyfe agane, he can wel worke to the increase & augmenting of his stature, by eating, drinking, & suchlyk: Euin so a man dead by sinne can not iustifie himself by the merite of his owne works; bot after that he is made iust by god, yea & the sonne of god, he can augment his iustice & righteousnes by his owne merite, liuing vprightly, & doing the works of the sprit, & not of the flesh, & so be further iustified by his works; & that according to S. Augustine saying: *Tak head to S. Pauls words, how they must be vnderstood, &c. for many did gladly ill vnderstand them, least they sould slow good works. Be not of the number of such as the were, of whom it is written:* he wold not vnderstand that he might doe well; *he sayd not,* he could not vnderstand, *bot,* he wold not. *Bot on the contrare, yee sould will & desire to vnderstand that ye may doe well; as to the sense of S. Pauls words, it is thus: let no man bragge of good works done before faith, & no man be slow in good works efter faith being atchieued.* Thus & much more to this purpose S. Augustine in sindry places of his works, which for shortnes I omitt. *Pref. in Psal. 31.* *S. Aug. de fide & oper. c. 14. &c.*

Now, there ar some works of ours required in the first iustification, as preparations & dispositions of the mynd & soule, which may

prepare & make vs meet to receiue the inward iuſtification of grace freely giuen by god: & may take away al hinder of grace on our part ſuch as ar: faith, fear, hope, loue, contrition & ſorrow of hart, a purpoſe of a better lyfe, & of keeping the commands of god. Which diſpoſitions being had, then followeth iuſtification it ſelf by vertue of theſe, & of the *grace of god remaning in vs*, & making vs new creaturs in Chriſt Ieſus; this grace called commonly *inherent iuſtice* hath a twofold operation; the one is, the expelling or remiſsion of ſinnes: The other is, the ſanctifying or renewing of the inner man; both thir in reſpect of vs, ar good free gift. For al our works that goe before doe only (as is ſayd) make vs meet veſſels of mercy, & take away al letts of gods bountie & grace. And this *inherent iuſtice* abyding in vs being the forme & ſubſtance of our iuſtification is preſerued & increaſed by keeping of gods precepts, & doing of good works; & loſt by euery deadly ſinne.

Bot our aduerſars going a ſhorter way do affirme that before iuſtification only one diſpoſition is required to wit, *faith:* then followeth Iuſtifacation; Which (ſay they) is no inherent iuſtice, or grace remaning in vs, bot only an *imputing of Chriſts iuſtice*; & to the effect that it may be profitably imputed to vs, he requyred no the keeping of the commands, bot *only faith*. Which being once had (as our puritane goſpellers alleadge) can not be loſt.

And hereof it is that they ſo ſecurely run ne headlongs in groſſe errors, & manifold

ees. As to our sentence of inherent iustice & grace abiding in vs, it is cleerly prouen by S. Paul saying: *the loue of god is powred out in our harts.* & by many other places of scripture; bot as to their opinion of the contrare, that we ar not iust by any iustice abiding in vs, bot by Christs iustice, which is euin alyke imputed to them, as if it wer their owne, it is plainly refuted by the same Apostle saying: *lyke as by the disobedience of one were made many sinners: euen so by the obedience of one sal be made many righteous.* Then in like manere sinners ar made by Adam, & the righteous by Christ: bot by Adam sinners ar made formally & by sinne abiding in them, & not by Adams sinne imputed to them: (as they them selues also beleue) therfore by Christ also the righteous sall be made by grace & iustice giuen vnto them, & remaning intrinsecally in them, & not by Christs iustice imputed vnto them. Rom. 5. 5. Rom. 5. 19.

Bot becaus it were longsome & perhaps vnprofitable to the weake vnderstanding of the simple & vnlearned (for whose good I chiefly wrote this treatise) to discourse so largely & particularly of iustification, faith & good works in this place, & the matere wold seeme to require, I sal god willing touche al vnder one & vndoe their principal grounds & reasons, whervpon they establish their bare faith without any merite of good works to concurre in the action of Iustification.

Chap

Chap. XI.

Of only faith & good vvorks.

OVr late *Machiuellian* Miniſters, & politician goſpellers to culoure & cloake their inſatiable auarice, ockerie, ambition & lecherous riotouſnes; yea & chiefly to draw the poore people from the truth & rigour of the catholik church alluring them with the pleaſantnes of their plauſible preaching & eaſie doctrine; they I ſay, haue fund out & imagined ſuch a faire & broad path way to heuin that any man how greatly ſo euer he be loadned with ſinnes, if he bot only beleeue to be ſafe by his true faith he may vndoubtedly & ſurely without any doing of good works, get entrie to life euerlaſting.

Wherin they haue plat euerted the truth of our Sauiours words ſaying, that *the vvay that leadeth to life is narrovv & ſtraight, & fevv find it: & the vvay that leadeth to death is broad & many enter therby.* By whom alſo that *ſolitare faith* & foolish preſumption of theirs is often & alwayes condemned in ſindry places of ſcripture; & chiefly
Math. 7 where he ſayeth: *Not al they vvho ſay vnto me lord lord ſal enter in the Kingdome of heuin: bot vvho doeth the vvil of my father*, &c. Where by the firſt words *not al vvho* calling on Chriſt *ſay lord lord*, is meaned, not al who beleeue in him; for as ſayeth
Rom. 10 the apoſtle, *hovv ſal they cal vpon him, in vvhom they haue not beleeued?* & by the laſt words, *vvho doeth the vvill of my father*, is vnderſtood, who doeth good works, & keepeth the commands; as if our Sauiour had ſayd: not faith alone or

the

the only inuocation of my name wil saue him that beleeueth & calleth, vnlesse he doe also the wil of my father, obserue his commands & doe good works, & walke in the narrow (bot yeth in the sure & right) way leading to lyfe. And that this is the wil of his father S. Paul Witnesseth plainly to the Thessalonians who efter that he had exhorted them to the doing of good works there specified, he subioyneth immediatly saying: *for this is the vvil of god in Christ Iesus.* 1 Thess 5

Agane, our Lord being asked of the lawyer about the way to ooteane eternal life, he inquyred of him the precepts of the law: which when the lawyer had rehearsed, our lord sayd vnto him: *doe that, & thou salt get life eternal.* The same question being asked him be a young man in another place, he answered in the same manere: *if thou wilt enter in to life, keepe the commands.* Which places ar more nor sufficient to disproue their only-faith, denying good works to be necessare to Iustification & saluation. Luk. 10. Math. 19.

And seing here mention is made only of good works, & nothing of faith, whē as in other places of scripture, saluation is attributed to fath, it derogateth no more to the necessitie of good works, then the sayd euangels derogate of faith. For like as the more that in thir places, fe eternal is attributed to good works, yet the eceſsitie of faith is not excluded, seing *vvithout ith it is impossible to please god*: Euin so in other laces where saluation, or Iustification is attriuted to faith, good works & the keeping of the ommands ar not excluded; becaus *faith vvithout* Hebr. 11. Iam. 2.

De fide & oper. c.13.

out works is dead. And this also S. Augustine te
acheth treating of these last words of Christ i
the 19. of S. Math.

Moreouer, that faith praysed so often b
our Lord, & of which sometyme he sayd: *th
faith hath saued the*, was not alone, as they fals
alleadge, bot was accompanied with many o
ther vertues, as with hope, trust, loue, obed
ence, prayers, tears, & other suchlyke goo
works very acceptable to god. As for exam
Luk.7. ple, in Mary Magdalen (to whom also Chri
said: *thy faith hath saued the*) there was not on
faith, bot also a most ardent loue by reaso
wherof Christ sayd: *many sinnes ar for giuen the b
caus thou hast loued much!* there was also a great r
pentance, becaus *she washed his feet with tears*, gr
at humility seing she dryed them with her hai
& so furth of the rest. And therfore our lo
neuer sayd simply, *faith hath saued the*, or, *only f
ith hath made the whole*; *bot thy faith*, that is, suc
a faith as thyne is, decoired with so many oth
vertues & good works.

Now, as to that which our Sauiour sayd
the prince of the synagogue, (whose daught
he was to heale) to wit: *fear not, only beleeue,*
Luk.8, 50. *she wil be healed*, it maketh nothing, against vs
ing in that place is spoken of the healing of t
body only, & of the vse of this lyfe, which i
very smal or no benefite in respect of the h
ling of the soule, & of lyfe eternal, wherof
ar now treating; & therfore there isnot so mu
required on our part for the one, as for t
other.

As alſo, if they wil haue no difference had betweene them, it wold follow that any man might be ſaued not only by his owne, bot alſo by anothers only faith; ſo that I ſall be ſaued what-euer man I be, if any one of my freinds beleeue ſuirly that I wil be ſaved. For here Chriſt ſpeaketh of the fathers faith, which he requireth before the healing of his daughter. And yet our Sauiour ſpak not ſo, as if for the only-faith of the father, he wold heale the daughter (which albeit ſo had bene yet that wold not proue that the eternal iuſtificatiõ is by faith only) bot as a Doctor vſeth to ſay to a patiẽt *only of good courage*, or, *only tak a good hart, & yee wil be healed*; whill as in the meane time he muſt yet keep a dyet, & receiue ſuch medicines as the Doctor preſcriueth. For if that prince of the Synagogue his works (which otherwiſe he did following the doctrine of the old law) had proceeded from faith grounded on Chriſt, he had had then al that is deſired on his or any others part. And therfore with good right our Sauiour required in theſe Ievves, that they ſould beleeue in him, & embrace him for their *Meſſias*.

And therfore theſe places of S. Iames writing of ſet purpoſe (as S. Aug. affirmeth) againſt theſe who at that time did wrong vnderſtand S. Pauls words, ar moſt ſure & infallible, when as he ſayeth: *man is iuſtified by works, & not by faith only, &c.* So that nether faith without good works, nor good works without faith doeth iuſtifie any man. And the whole

Præf. in Pſal. 31

Iam. 2.

ſcriptu-

ſcripture ſhoweth euin as cleerly the neceſsit
of the one, as the other.

Nether doe we think to be ſaved only b
our good works, as the Iewes did by the work
of the law, (as our aduerſars falsly traduce v
to the poore people,) bot this we affirme pla
inly, that to the end that good works may ſav
faith ſould cooperat with them, & that the
ſould proceed from it; which therfore is ca
led the ground & begining of iuſtification
And agane to the effect that faith may ſave,
ſould be perfited & conſummate by goo
works; ſeing it is not ynough to haue a goo
begining, except the reſt be anſwerable therto
Gal. 5. as S. Iames c. 2. & S. Paul teacheth ſaying: *Ne
ther circumciſion, &c. availeth any thing, bot fai
which worketh by loue*: that is to ſay; nether th
works of the Iewes preſcriued in the law, no
the vertues of the gentiles, which they did b
the help of natural reaſon, availeth any thin
to ſaluation, bot the works of faith; ſuch as a
to beleeue, to hope, to pray, to repent & be ſo
vvorks of faith. rie for ſinnes, to giue almes, & ſuch lyke; whi
ar preparations going before Iuſtification, &
al comprehended vnder *faith*, whoſe wor
they ar.

And therfore S. Paul *in the 3. to the roma*
excluded not theſe works aboue mentione
bot only the works which were without f
ith; as were theſe of the moſaical law, & of t
law of nature; by the which the Iewes & gen
les thought to haue bene ſaved. And therfo
Rom. 3, 28. he ſayeth: *vve trow that man is iuſtified by fait
without the works of the law.* And what law he m
ne

ied, he had already told in the former verse, to wit: *Legem factorum*, that is, *the law of works*, or the written law; which he there opponeth to the law of faith.

And so in that same place he establisheth such works as proceed from the law of faith. For in the 31. verse he sayeth: *Destroy we the law by faith? god forbid: bot we establish it.*

So that he requyreth the same good works to Iustification, which the Iewes & gentiles did by the indytment of the written law, & law of nature; only vvith this diuersity, that they be done through the help of faith. For without it, nether Iew nor gentile was able to fulfill the law, that therby they might be iustified.

And therfor, If any man wil ask, why the apostle attributeth Iustification ofter to faith, then to charity, hope, or any other good vvorkes & vertues, vnto vvhich also it is attributed in the scripturs? the answer is, becaus faith is the begining of our conuersion & iustification, & it is the root of al vertues; albeit it be not the only root; for as the same apostle sayeth, we ar also *rooted & grounded on charitie*; & euery good work proceedeth no lesse from charitie, then from faith; Yea nether they nor faith without charitie profiteth vs any thing. *Ephes.* 3. 17. 1 *Cor.* 13. 2.

And last of al, if only faith doeth iustifie us, then the vertue of the Sacraments is nothing; repentance, fasting, praying, almes & such lyk ar in vane & superfluous; Yea no sinne, how great & haynous soeuer it be, sall debarre vs frō heuin, prouyding we only beleeue?

Bot against this their new solifidian opi-

nion opening the doore to al sort of sinnes & i
centiousnes, & condemming al doing & meri
of good vvorks, I sal produce one or two tes
monies out of the scripture in stead of ma
for thortnes omitted. The first is where go
Gen.4. sayd to Cain: *If thou doe well thou sal get a rewa
bot if thou doe ill, incontinent thy sinne sall be at t
Rom. 2. doores.* And S. Paul sayeth: *God vvil render
euery man according to his vvorks;* & a litle efter hi
he telleth plainly, that *not hearers of the law,
doers of the same sall be iustified, &c.* And as S. M
thow recordeth, at the day of iudgment Chr
Matth. 25. vvil giue lyfe euerlasting to the righteous f
the vvorks of mercy: & euerlasting fyre to t
vvicked for neglecting the same.

As to their obiections against the said d
ctrine of good vvorks, they may be easily a
svvered out of the foirsayds; only one or t
places of scripture vvhich they vse most to c
Rom. 4. 3. vp, I sal discusse as follovveth. And first tha
Abraham beleeued god, &c. S. Iames proueth e
Iam. 2, 23. presly that in Abraham there vvas not a bare
naked faith, bot faith made vp & perfited
good vvorks, And to that of S. Luke: W
Luk. 17. *yee haue done al, &c. say that yee ar vnprofitable s
uands, &c.* I answvere vvith S. Chrysostom
that Christ there denyeth not a reward to go
vvorks, bot teacheth that a seruand sould n
be extolled, & glorie that he hath keeped t
commands of god precisely, &c.

And vvheras they hold that al our actio
yea euin our best vvorks ar sinne, citing that
Isay: *We ar al made vncleane, & al our iustices l
Isai. 64. a cloath* or clout *of a menstruous woman.* It is a
svver

vvered that the Prophet ſpeaketh not there of the righteous, (of whom our doctrine proceeeth) bot of the vvicked: Nether of al, bot only of the Ievves: Nor yet of al their vvorks, bot only of theſe vvhich the lavv preſcriued, ſuch as vvere there ſacrifices & nevv-moones, wherin they chiefly did put their iuſtice & righteouſnes; vvhich in the meane tyme were infected & corrupted by them vvith euil circumſtances & findry ſinnes: as vvith anger, auarice & vaineglorie. For as the goſpel vvitneſſeth, *they did al their Works to be ſeene of men, & vnder pretext of pietie they ſpoiled Widowes houſes.* And therfore there vvorks & iuſtices vvere abominations; bot in them ſelues, becaus god commanded them to be keeped Exod. 20. bot becaus they were abuſed by that people. *Matth. 23. Mar. 12. 40.*

Chap. XII.

Of other obiections againſt the merites of good vvorks.

LYke as in al other points controuerted, ſo euin ſo farre more in this concerning the merits of good vvorks they as aduerſars of al truth, doe falſly & malicioufſly traduce vs, making the poore people beleeue, that we deroga- to Chriſts merits, attributing our ſaluation to our owne vvorks; that we ſeek to be iuſtified by the lavv, which the apoſtle condemneth: & alſo that we vvold deuyde the cauſe of our ſaluation vvith Chriſt, accounting Chriſts merits vnſufficient, & ſuchlyke vntruths & calumnies, *Caluinian calumenies.*

which al Catholiks detaſte. Bot allas this the
no leſſe malicious then treacherous falshoo
is the counterfeat culour, wherby they not on
ly take away al ſtudie & care of good works
bot alſo doe wrong & iniurie to the death &
paſsion of Chriſt, which they wold ſo fayn
ſeeme to extoll & mainteane.

For this is the chiefe glorie of Chriſts Pa
ſion & death, that he not only did merite & de
ſerue lyfe eternal for vs: bot alſo procured vn
to vs, & our works wrought in the power of h
grace, (which for him is communicate to vs
the abilitie & ſtrenth to merite & deſerue; wh
as god poured doune vpon vs the ſprit of h
grace; or which is al one, the gift of gods lou
& charity by the holy ſprit which is giuen to v
is poured out in our harts. By vertue wherof
both we doe good works (reckoned out at lent
in the 1 Cor. 13. *Charitie is patient, &c.*) & fulfill th
law. For charitie or loue is the fulneſſe of th
law; & ſo doing we alſo merite before god.

And of this ſprit of grace which was to b
Iohn. 7. gifted by Chriſt, he himſelf ſayeth: *Who beleeue
in me, riuers of liuely water ſal runne out of his bel
And this he ſpak of the ſprit*, ſayeth S. Iohn, *whi
they who beleeued in him, were to atchieue & receiu
For the ſprit was not yet giuen, becaus Ieſus was not y
glorified*; that is: he had not yet ſuffered & aſcen
ded; Yea the grace of the holy ſprit (which
the root & ground of our works) is a liuely wa
ter ſpringing to life euerlaſting; that is to ſay
it is powerful & able to merite life euerlaſtin
And this out of meaſure extolleth the vertu
of Chriſts Paſsion, wherby he merited this gra
ce vnt

l vnto vs, *dravving al things to himself*; that is, to the faith & worship of his name, & to become like vnto him; & *giuing himself for vs, that he might redeeme vs from al vvickednes, & make cleane vnto himself an acceptable people, & a followver of good vvorks*, as S. Paul expresly recordeth. *Iohn.12, 32.* *Tit.2.14*

And what I pray yow, can be sayd or done, which might more extoll & magnifie the glorie & power of Christs passion, nor this? to wit: to merite such help of grace to vvretched sinners (who were already dead in sinne, & whose whole thoughts were euer bent to euil) wherby they being quickned & raised from the death of sinne, begin to liue in righteousnes & holynes before god; & deserue to hear god saying vnto them, efter that by their industry & purchase they haue doubled their talēts: *Well done good seruand & faithfull, becaus thou hast bene faithful in litle, &c. enter in thy Maisters ioy.* For as S. Paul speaking of the help of gods grace, sayeth: *vventh is perfited in vveaknes*: as if he vvold say: the vveaker that vve ar, gods power vvorking great vvorks by vs, is kythed the more, & shovvne to be the greater; & therfore vve haue this treasure in bruckle & vveak vessells, that the excellencie might come from the power of god, & not of vs; And so not we, bot they doe iniurie, & smoare the vertue of Christs passion; vvho say, that euin their best vvorks, vvho through Christ haue receiued the grace of god, ar lyke a menstruous clout; vvheras we vvith the truth doe hold, that Christ by his passion hath raised vs vp to such a dignitie, that *Matth.25.* *2 Cor.12,9.*

being made the ſonnes of god, we bring forth vvorks vvorthy eternal life.

Nether is this to deuide vvith Chriſt, o to aſcryue any part to vs, bot to yeald al to him vvhoſe gifts ar our merits. VVherfore vve do not attribute our ſaluation to our vvorks a they proceed of vs, & as they ar only ours: bo ſpecially as they ar of the grace of Chriſt; & a

1 Cor. 15, 10. S. Paul ſayeth: *I laboured more nor they al; Yet n I, bot the grace of god with me.*

Nether ar vve iuſtified by the lavv eft ſuch a ſort as the apoſtle condemneth, that i by the only doctrine & help of the law, witho faith in Chriſt, & vvithout the help of his gra

Rom. 10 3. ce, as vvold the Ievves, who *not knowing the iuſti of god,* ſought *to eſtablish their owne.*

Nether laſt of al, put vve any inſufficien cie in Chriſts merits, bot vvith the apoſtle vv affirme that Chriſt by his ſuffering *was the cau of ſaluation to al who obeye him*; that is, to al vvh beleeue in him, & keepe his commandement

2. Pet, 1. 10. & *vvho make their vocation ſure by good vvorks*, as Peter vvriteth; & alſo to theſe *who by violence r*

Math. 11 *vishe the Kingdome of heuin*; that is, to theſe vvh lavvfully ſtryve & fight againſt the flesh, th vvorld, & the deuil: that at lenth they ma receiue the croune of glory. For accordin to the apoſtle, *none ſal be crouned, bot who wil la*

2 Tim. 2 *fully ſtriue for it.* Which when they haue don they yet acknovvledge their merits to be goo mercy beſtovved for Chriſt, in giuing of h free grace, vvhich is the cauſe of al their goo

2 Cor. 3. vvorks, & ſo al their ſufficiencie to be of him from him, as S. Paul teacheth.

The

They obiect saying: Christ merited vnto vs life euerlasting: therfore we doe not merite by our works; becaus (say they) either Christs merite is sufficient of it self, or not: if it be sufficient, then our merits ar superfluous; if it be not sufficient, then we doe him wrong. I answere, this is one of their chiefe gunnes wherwith they vse to assault some special grounds of our Catholik faith, bot ay in vaine; & now as vnhappily as euer. For they account that our merits ar opposed to Christs merits; & so, how great prayse is giuen to ours, they think that there is as great taken away from his. Bot it is farre otherwise, seing al our merits proceede of his merits, & haue al their power from them. Therfore whateuer prayse they haue, it redoundeth al to the prayse & honour of Christs merits.

And this is fitly declared by the similitude vsed by our Sauiour himself saying: *I am the wyne-tree, & yee ar the branches; as the branche can not beare fruit, except it abyde in the tree: Euen so neither yee except yee abyde in me.* Ioh. 15, 4 Now I pray yow, who can say, that the glory of the tree is diminished, if the branches therof bring forth plentie of fruit? suirly no man of reason & iudgment. For whateuer iuice or lyuely sappe the branches haue, they haue it al from the tree; wherfore, the more fruitful they be, the more is the tree to be praysed.

And therfore our Caluinists ar either malicious or sensless, who cry, that it derogateth to the glorie of Christ, if his seruands yea his owne members bring forth any fruit. For

how bring they forth any fruit? Is it not becau they ar in Christ, & receiue from him the li- uing sappe & iuice of gods grace? & therfore vvhateuer prayse is in our merits, it is al to be aſcryued to him.

Nether doeth it follow that his merite is vnsufficient; becaus our merite is not requyred for the vnsufficiencie of his; bot for that god hath so ordained it, & therby he vvil be glori- fied. And for this cause he sayeth: *Let your light* Math. 5. 16. *so shyne before men, that they may see your good works & may glorifie your father, who is in heuin.* And therof it is gathered that his merite is most ef- fectual & glorious, as is most plainly showne in the begining of this chapter.

Now as to that which they (as svvorne enimies to gods truth & good vvorks) obiect Rom. 8. out of S. Paul: *The afflictions of this lyfe ar not wor- thy of the glory to come, &c.* the apostle speaketh there of our vvorks according to that vvhich they haue of their ovvne nature, & chiefly of the afflictions & persecutions susteined in our bodies: which being considered in them sel- ues, ar no vvay vvorthy of that glory to come; seing they ar only corporal, & the glorie spiri- tual: they ar bot temporal, & the glorie is eter- nal. Bot if vve consider our vvorks as they proceed from the grace of god, & invvard operation of the holy sprit, so they haue an in- finite value, & ar vvorthy of lyfe eternal; be- caus *grace* is the seed of glorie, as the theologues speake; therfore lyke as there is a sufficient proportion betvvext the seed & the tree: euen so bet-

betvvext *grace & glorie.* Novv that this pro-
portion is sufficient, it is manifest by that of the
ame apostle in another place saying: *Our tri-*
ulation vvhich for the present is bot short & ligh:, 2 Cor. 4.
beth vvorke in vs aboue measure an euerlasting vveaght 17.
f glorie.

And therfore to end this doctrine of
race, merite & good vvorks vvith a manifest
efutation of their venemous vntruths & ca-
umnies, vvherby they falsly alleadge & say
hat vve think to be iustified by our ovvne
vorks vvithout the grace of god, as the pela-
ians thought: I vvil set doune the very sense
& meaning of the vvhole Catholik church de-
reeted in the councell of Trent against the
id pelagian errour, as followveth: *Who sayeth*
hat a man may be iustified before god, by his ovvne *Sess. 6.*
vorks, vvhich ar done either by the doctrine of the lavv, *de iust.*
of nature, vvithout the grace of god through Christ *can. 1.*
sus, let him be accursed.

Chap. XIII.

Of Repentance & Sacramental Confession.

HAuing spoken of Iustification, good
vvorks & their merites, it followveth
ext to speak of the remedie, vvhich Christ
onsidering the frayltie & inconstancie of men
good, hath appointed in his church, for the
ising vp agane of these vvho efter baptisme
happen to fal in sinne & so losse the fauour

& grace of god; Which is the Sacrament of *Reconciliation & Repentance*, institute by Christ after his resurrection; vvhen as he braithing vpon his disciples sayd vnto them: *receiue the holy*
Ioh. 20. *ghost, vvhose sinnes yee remitt, they ar remitted, &c.*

In vvhich vvords vve see three chiefe things required to a Sacrament: 1. the rite or ceremonie, to vvit, the external absolution efter confession, (conteaned in these vvords, *vvhose sinnes yee forgiue*) vvhich is a signe of the internal iustification made by god through the ministerie of mans vvord, as an instrument. 2. the promise of grace, conteaned in these vvords, *they ar forgiuen them.* 3. a command, vvhich testifieth the institution therof, in the same place: *As my father sent me, so send I yovv.* And therfore the apostle sayeth: *God gaue vnto*
2 Cor. 5. *vs the vvord of reconciliation*; & a litle efter: *vve ar ambassadours for Christ.*

This Sacrament of repentance hath three parts; 1. *Contrition*, Which is a sorrovving for sinnne committed, with a stedfast purpose to confesse, satisfie & no to sinne agane. 2. *Confessiō*, Which is a lavvful disclosing & secret telling of sinnes to the priest, so farre as memorie can serue, with a hope of remission. 3. & *Satisfaction*, Which is the due execution & doing of some good vvorks, vvhich as a temporal pennance & punnishment is inioynd by the priest to the penitent in satisfaction for his sinnes.

As to the first, becaus their is no great cōtrouersie betvvext them & vs theranents, I will passe by it; & sal intreat of the last two: & first of sacramental or *secrete Confession*; vvhich although

a so-

some few protestants, & the chast-lesse societie of Sisters especially, for their greater securitie & liberty in enioying their hidde contentments & pastyming pleasurs, doe abhorre & contemne: yet I sal proue it to be both institute by Christ, & necessare to the forgiuenes of sinnes.

And first our lord did insinuat it, When he sayd to the lipperman: *goe & shovv your selues to the priests.* Secondly he instituted it When he sayd: *receiue the holy ghost, Whose sinnes yee reteane, they ar reteaned.* In saying of Which Words according to the iudgment of al, except of thir late apostats & leacherous heretiks, Our Sauiour gaue power to priests to remit sinnes, & to absolue penitent sinners from their offences: bot priests can no way duely & With equitie remitt some sinnes & reteane other, vnlesse they first know them, & vnderstand the difference of sinnes, & the diuerse dispositions of sinners; according to that of the prouerbs: *he vvho vvil iudge these things vvhich he knovveth is a right iudge*; Which knowledge he must haue by the Penitēts owne confession & accusation of himself. Therfore he Who gaue power to priests of remitting & absoluing from sinnes, by these same Words he did oblishe sinners to reueale & confesse their sinnes to the priests the ordinare ministers & seruands of Christ, as in many other holy actions, so in this Sacrament of pennance especially Working in his power & authority; that they as spiritual mediciners Knowing the Wounds & sores of the sowle, may the more

Luk. 17. 14. *Ioh.* 20. *Prou.* 12.

re

re eaſily preſcryue ſome wholſome medicines & ſo heale the ſame.

Wheranents it is to be marked by the way, that Chriſt remitted ſinnes by his owne authorithy, bot the prieſt who is in Chriſts place here, doeth not remitt ſinnnes in his ovvne authoritie, as our aduerſars falſly alleadge vpon vs, bot by the authority & in the vertue of Chriſt, promiſed firſt to S. Peter, as head: & thereſter giuen to him, & to al the reſt of the apoſtles for them & their ſucceſſors, the bishops & prieſts of the church.

Thirdly the apoſtle S. Iames among others did promulgate this ſecrete Confeſsion, whill as ſpeaking of the prieſts of the church vvhom he ordained to be brought in, to giue the Sacrament of extreme vnction to the ſicke, he ſayeth: *Iam. 5.* *Confeſſe your ſinnes one to another.*

And fourthly the apoſtles exerciſed thē ſelues in hearing Confeſsions, & giuing abſolution, according to that: *Act. 19.* *many of them vvho beleeued came confeſsing & telling their ſinnes & vvorks.* And S. Iohn exhorteth al ſinners to doe the like ſaying: *1 Ioh. 1.* *if vve confeſſe our ſinnes, god is faithful & iuſt, to forgiue vs our ſinnes.* The apoſtle ſayd *faithful*, as touching his promiſe made to the apoſtles & their ſucceſſors, when he gaue them ful power of remitting & reteaning of ſinnes which promiſe as he is faithful, ſo he wil keepe.

Now wheras our *Machiuellian Miniſters* & ſelfwitted puritanes account it vnpoſsible for man to remitt ſinnes, affirming with the Iewes, that it belongeth only to god to forgiue ſinnes they muſt learne, that as their conceat is Iewish, & per-

& perhaps procedeth from some conterfeit hipocrisie, which pretendeth great Zealousie of gods houonr where it is least meaned: so our Sauiour hauing of old discouered this hiprocrisie & errour in the Iewes, I could wish that these counterfeat gospellers wold be disciples of Christ & his church, rather then of these who were Christs aduersars & crucifyers.

For when Christ forgaue sinnes in the gospel the Iewes sayd within them selues: *he blasphemeth, who can forgiue sinnes, bot god only?* Bot Christ proued vnto them, that not only god in heuin, bot also the sonne of man in earth had power to forgiue sinnes. And he proued it by a miracle so, that the multitud seeing it, did prayse & glorifie god who had giuen such power to men, & not reserued it peculiarly to himself. Which power being in Christ as man efter a most excellent manere, he in most plane & effectual words imparted to his apostles & their successors. *Math. 9 3, 6. Mar. 2, 7. Math, 28. Math. 16. Ioh. 20.*

And this is no derogation to Christ, bot rather glorie, as S. Ambrose very wel teached saying: *for our lords vvil is that his seruands haue great powver, his vvil is, that they sould in his name doe such things as he did vvhen he vvas here on earth* (seing great power in the seruand showeth forth farr greater power in the maister, of whom he hath his power) *Yea in S. Iohn 14. he sayeth, that they sal doe greater things then he did; & act. 9. vvhen he could haue restored to Saul* (efterward called Paul) *his sight, Yet he sent him to Ananias.* Thus farre S. Ambrose, & much more to this purpose which for breuities sake I omitt. Of which it is euident *lib. 1. de pan. c. 7.*

dent both by the scripturs & fathers that this Sacramental Confession is not only necessare bot was institute by Christ himself, as were al other Sacraments.

Furthermore, if any vnpassionate Christian wil take a view, & consider the manifold fruits & vtilities which this secrete Confession bringeth forth: suirly I think he sal not gaynsay bot that it hath proceded from the infinite wisdome of god, & is a most sure token of his large bountie & loue towards man, although it wer not euident by the testimonies of scripturs & fathers. For whether we consider god, or the priests, who by gods authoritie gouerne the Church: Or if we looke to the whole church in general, or to euery faithful in special, the great gaine, & vtilitie of this Confession doeth show forth it self.

The vtilities of Confession.

And first of al to be considered is the maruelous mercy of god who throweth not a confession out of vs, lyke wordly Iudges, to condemne the confessed; bot rather lyke a skilful physicion, that he may incontinent cure & heale the wounds opened & made vp; & that with this vnspeakable mercy of god, his iustice also is preserued, whil as the pryde of the sinner is beaten doun with the humility of Confession.

Secondly the priest & pastours doe ripe no smal profite therby; whill as by Confession they vnderstanding the diseases & sores of their owne sheepe, may by the same way giue conuenient remedies, as wel to each one a part, as by publik preaching they may reproue tho-

se

the euils & vices in general wherwith they know their flock to be most infected.

Thirdly, the whole church, & the ciuil estate it self receiueth great profite of the same; For many things which by ciuil Iudges & magistrats could neuer haue bene helped in their courts, ar easily amended by the priests in the court of conscience, or in secret Confessiō; vvhil as things stolen & taken away ar restored; vvrongs ar forgiuen; vnlavvful bands & contracts ar dissolued; many euil interprises ar broken; & other such like things ar priuily brought to passe vvith great succesſe & quyetnes; wherby publik scandals ar remoued, & peace & tranquilitie ar mainteaned in the common vveal.

And therfore S. Augustine no lesse diuinely then truly speaketh of it thus: *Confession is the remedie of sovvls, the confounder of vices, the restorer of vertues, the vanquisher of deuils; vvhat vvil yee more? It stoppeth the mouth of hel, & setteth vvyde open the gates of paradise.* S. Aug.

Bot the chiefe gaine & vtilitie redoundeth to them vvho (as they ought & sould) doe make their confession intearly & faithfully vvith contrition of hart & humilitie of mynd; For besids that their sinnes ar remitted, & that they come in grace agane vvith god (vvhich is specially done in this Sacrament) they also by Confession get counsel, instruction, confort, quyetnes of mynd for sinnes past & remedies against these to come.

And moreouer, that same self blushing & shamfastnes vvhich vve haue in confessing

& re-

& reuealing our nakednes & filthines of sinne is both a part of the satisfaction for the sinne confessed, & also a brydle refraining vs from doing the same, or the like agane.

And last of al, with that litle smal confusion vvhich vve suffer before one of our fellovv-seruands by discouering our sinnes to him, vve redeeme that great & vnspeakable confusion, which otherwise we wold suffer before al the angles & men of the world; whe
1 Cor. 4. according to the apostle, *the hid things of darkn sal be lightned* or made plaine: *& the counsels of har sal be made manifest.*

Chap. XIV.

Of the answvers to their pretences against Confession.

AMōg some other pretended causes whic greatly doe hinder the conuersion of many protestants is this secret Confession; whi as they think it a great burden, & a trublsome thing to Confesse to any Pastor or priest al thei sinnes in particulare how great & secret so eue they be. First in respect it oftymes chaneet that a man can not remember of al his sinnes

Secondly becaus they blush to shovv to the priest those sinnes specially which ar hidd & shamfull; as ar, fornication, adultrie & such lyke. Thirdly, for that they ar feared that the priest reueale their Confession, to their shame & confusion.

Bot truly thir reasons ar not so great, the

for

or them they ſould deſpiſe the holy Catholik Church & the Sacraments therof. For a penient ſinner ought not to looke to the burden & ruble which he muſt ſuſteane in the act of Confeſsion, bot rather to the profite, & peace of onſcience, which vſeth to be had of the ſame; s is at lenth declared in the former chapter.

For when yee ar ſike, yee muſt take a bier drink to prouoke vomite, & ſometymes alſo hoale both burning & cutting of legges & arnes, or els either to die, or liue miſerably. Therfore, like as he who is ſike in body vſeth o cal for the Doctour, by whom he may get ounſel & help, nether looketh he to the trubes & paines to be ſuffered, bot to his health, which can not be recouered, bot through vnleaſant & bitter medicines: Euin ſo, whoſe ſowle is diſeaſed & loadned with ſinnes, he muſt of neceſsitie cal for his father Confeſſare, who s his ſpiritual Doctor & Phyſition of the ſowle; Nether muſt he looke how trubleſome that is, bot rather how great peace of conſcience & uyetnes of mynd may be therby obteaned.

As to their firſt pretence & reaſon, that it s vnpoſsible to confeſſe al ſinnes in particulare, anſwere, that no man is oblished to confeſſe more nor that which he perfitly remembereth hat he hath done; Which to performe efter a due deliberation & examination of conſcience s not vnpoſsible nor difficile, bot both plaine & eaſie to be done, as we ſee by daylie expeience in Empriours & Kings, Dukes & Princes both men & women of al degrees; Who nether hinke ſhame to doe it, nor feare they to be

reuealed; nor last of al, think they it any bur den, bot a moſt ſweat & confortable medicine Without the which poore ſowles loadned with ſinnes can not be cured.

As to their ſecond pretence of *ſhame*, it i no other thing then a ſhift ſuggeſted by the de uil their goſpel-maiſter, who according to hi craftie dealing & deceit, reſtoreth to them *ſha me*, that they may not confeſſe, which he took wholly from them when they ſinned, *ſee the en of the former chap.*

Now as to that wheras they ar feared tha their confeſsion be reuealed; it is bot a ſhift n leſſe ſleight nor the other aboue mentioned firſt becaus a father Confeſſare is moſt ſtraight ly obliged vnder ſuch & ſuch great paines, & punishments, to keepe cloſe & ſecret whateue he hath by confeſsion; Yea rather to ſuffer de ath as to reueale it; as not long agoe ſome Prieſt in Ingland haue done. And ſecondly, becau although it fel out that the Confeſſare reueale it; Yet it could no vvyſe endamage or ſclaun der the confeſſed; ſeing both the ciuil & cano nical law declareth the teſtimonie of a Confeſ ſare in this caſe to be null & of no importance Againſt thir two needleſſe pretences of *feare & ſhame*, S. Auguſtine commenting vpon th Pſalmes crieth out in this ſort ſaying: *O ma Why feares thou to confeſſe? that vvhich I knovv b confeſsion, I leſſe knovv it then that vvhich I knovv not Why blushes thou to confeſſe thy ſinnes? I am a ſinner a thou art, &c.*

S. Aug. l. 50. ho- mil. 41. hom.

As to that wheras they obiect that Chri abſolued without ſuch confeſsion; it is an ſwered

wered that then Confession was not yet insti-
ute; & therfore the woman taken in adultrie, *Luk.* 7.
& S. Marie Magdalen wer not bund to it. And *Ioh.* 8.
gane it is answered, that Christ being true god
id that by his owne dinine authoritie & power
lmightie, which is not bund to any Sacrament:
who searcheth the hart & reines, & needeth
o information of man.

Last of al, they cite S. Ambrose who say-
h: I read of S. Peters tears, bot not his con-
ession. To the which I answere, that tears
vithout confession vttereth our mind to god,
who seeth the hart, & is sufficient before him:
ot to the effect that vve open vp our sinnes to
an, confession also is requyred vvith our
ars; for vvithout contrition & sorrow of hart
o confession can help, nether before god nor
an. And therfore S. Ambrose perswadeth
men to tears, vvhich ar ay required, showing
at they alone procure pardon before god; as
S. Peter, vvho beside our Sauiour had tears
vithout confession. Bot vvhat is this against
onfession? that tears ar more necessare at
ast before god; Yea it proueth confession to
e also necessare, though not to god. And thus
uch shortly of the second part of Repentance
lled Sacramental or Secret Confession.

Chap. XV.

Of Satisfaction.

THe third & last part of the Sacrament of
Pennance is Satisfaction, vvherby vve re-

compenſe & reſtoire the honour wrongfull
vvithdraWen from god offended at our ſinne
vvhich is done three vvays. The 1. is vvhe
god puniſheth ſinners With ſome temporal pu
nishmét, either in this lyfe or in the lif to com
as With ſickneſſe, death, loſſe of friēds & good
&c. Which may be referred to theſe euils propo
ned by god to Dauid, to vvit: hunger, vvarre
peſtilence. The 2. is, vvhen a man vvilling
vndertaketh ſome pennance vvherethroug
he may the more throughly make ſatisfactio
to god for his ſinnes: as did the Niniuits, Da
uid & Achab cloathed in ſeckcloath; Of Whom
3 Reg. 21. the lord ſpak to Elias thus: *haſt thou not ſee
Achab humbled before me? therfore becaus he ha
humbled himſelf for my ſake, I ſal not bring on euil
his days.*

1 Cor. 11. And S. Paul to this ſamē purpoſe ſayeth
If We Wold iudge our ſelues, We Wold not be iudged at
l. 9. mo- For as S. Gregorie ſayeth: *Either man himſelf r*
ral. c. 27 *penting, punisheth ſinne in himſelf, or els god reueangi*
With man doeth chaſtiſe it. And hereof it is that th
Catholiks beſtoW yeerly the 40. days of Le
trone in doing repentance for thē ſinnes of th
Whole Yeere.

The 3, Way Wherby this ſatisfaction
done, is When a pennance or punishment is in
ioyned by a ſpiritual father to the penitent, b
vertue of the keys & poWer giuen him by th
church Who receiued them from our Sauiou
And becaus it belongeth to the keys not onl
to oppen & looſe, bot alſo to lock & bind, & ſ
by them poWer being giuen to remitt ſinnes
to reteane them; it perteaneth to the office of

ptie

rieſt to bind & obliſh the penitent to ſome paine & vvorks of repentance, according to the meaſure & weaght of his ſinnes; & ſo to reteane them in ſo farre as concerneth the puniſhment, vntil he haue ſatisfyed. And this vay S. Paul did horribly punish the fornicatour in delyuering him ouer to Sathan to be tormented in his body *that his Sowl might be ſaue.* 1 Cor. 5.

Bot becaus our aduerſars denying Confeſsion doe therfore reiect this ſatisfaction, leaning on a falſe ground to wit: that the fault being remitted, the punishment is ay alſo forgiuen, I wil cleerly prooue the contrare thus: For Dauids fault of adultrie & murther being remitted, he was yet punished with the death of his ſonne. 2 Reg. 12. 2 Reg. 24.

And alſo repenting him that he had numbred the people, he was receiued in grace agane with god: bot yet it was giuen him for a punishment of the ſame, to chooſe either warre, hunger, or peſtilence.

To the which places Caluin anſwereth that thir punishments were not layd vpon Dauid for a reueanging of ſinne bypaſt, bot to admonishe him to bewarre therof in time to come; bot al in vane, ſeing the ſcripture telleth the contrare ſaying: *Becaus thou haſt made them to blaſpheme the name of the lord, the child that is borne to the, ſal die the death.* And ſo Dauid himſelf vnderſtood it to be a punishment of his bygane ſinnes, as is plaine by his weeping & faſting, &c. wherby he laboured to haue ſatisfied otherwiſe; & ſo to haue obteaned the life of his ſonne. *Inſt. l. 3. c. 4 § 31.*

In lyke maner the lord at the interceſsion of Moyſes forgaue the ſinnes of them that murmured in the wildernes, & yet their punishment came efter, when they dyed al there, & ſaw not the land of promiſe. And many other exemples in ſcripture doe expreſly vvitneſſe, that oftymes efter that the fault vvas remitted, there remained a temporal punishment to be thoaled.

Num. 11 & 12, & 20. *Deut.* 32. 48.

Now this being euident, the queſtion is, whether or no, thir temporal punishments remaning efter the fault being remitted may sometymes be redeemed by other good works? Which our aduerſars denying, vve vvith the conſent of ſcripturs & al holy fathers doe affirme. For ſuirly the Niniuits for their great ſinnes had deſerued that punishment which god threatned againſt them, to wit: that *efter* 40. *days Niniue ſould be deſtroied*; & yet we read that the lord vvas ſo pleaſed by their vvorks of faſting, vvearing of ſeckloath, praying & crauing of pardon, that he ſpared the citie.

Ionas, the laſt. 4.

Agane When Daniel had exponed the viſion to Nabuchodonoſar, by the vvhich that temporal punishment which for his ſinnes he had iuſtly deſerued, was declared, he incontinent ſayd: *Wherfore o King let my counſel pleaſe the, & redeeme thy ſinnes by giuing of almes, &c.* Yea in the 4. of Tobias it is written, that *almes deliuereth from al ſinne, & from death.*

Dan. 4.

Thirdly the queſtion is, whether or no thir good vvorks of ſatisfaction vvherby thir temporal punishments ar redeemed & taken away, may be vvillingly taken on by the ſinners

them

themſelues? They deny it, & the whole ſcripture for vs doeth affirme it. For who compelled Iob to doe repentance in duſt & aſhes for his offence which he had done, ſaying: *I haue ſpoken vnwiſly, therfore I reprooue my ſelf & doe pennance in duſt & aſhes*? Or vvho compelled Dauid to faſt & ly on the ground & to doe many things very painful & trublſome vvhich he of his ovvne free vvil did vndertake & endure patiently & gladly, that he might punish himſelf for his ſinnes committed againſt god? If thir vvorks of repentance thus vvillingly taken on had not bene lawful, they could neuer haue pleaſed god, & remoued the danger vvhich vvas hanging aboue Achab & the Niniuits heads. *Iob, the laſt c.* 3 *Reg.* 21. *Ionas* 3.

This being alſo euident it reſteth to proue that thir ſatisfactorie vvorks ar lawfully inioyned by prieſts to penitent ſinners. And firſt theſe vvords of our lord: *Whatſomeuer thou ſal bind, &c.* in the 16. of Math. & therefter, *Whatſomeuer yee ſal bind, &c.* in the 18. of Math. doe plainly confirme the ſame. So that the keys ar giuen to prieſts not only to looſe, bot alſo to bind; & as they remitt ſinnes as touching *the fault* & paine euerlaſting, vvhil as they abſolue them by the power giuen by our Sauiour to his church: Euen ſo they reteane ſinnes as concerning a *temporal pennance*, vvhil as they inioyne ſome temporal punishment or ſatisfaction to be done by the penitent confeſſed; Which thus inioyned is not only a brydle to refraine him from ſinne, by reaſon of the burden that it carieth with it, bot alſo admoniſheth him, how

great the weaghtines of the same is, yea & peece & peece procureth a hatred in his hart against it in such sort, that through the oftẽ exercising of thir works of satisfaction, al euil customes of sinning ar rootted out & forsaken.

Against this doctrine foresayd they obiect saying: Christ by his death & passion satisfied for our sinnes therfore our satisfaction is nothing. I answere, Christ also fulfilled the law & wil of god, & yet we likwise mon doe the wil of god; for other wise as our Sauiour sayeth, we sal not enter in the kingdome of heuin; & so although he satisfied fully for vs, & sufficiently, yet we ar not fred from satisfaction, bot must doe it that we may be made partakers of the vertue of his satisfaction. And albeit he dyed for al men yet al men ar not saue, & partakers of lyfe, seing our Sauiour sayeth: *this is my blood* Mar. 12, 26. *which sal be shed for yow, & for many, to wit, to the remission of sinnes*; although it was sufficient for al the world.

And therfore we put not another satisfaction necessare beyond that of Christs, for the vnsufficiencie of his satisfaction (as our aduersars euer maliciously traduce vs) bot becaus of our slow, vnperfite, & too cold conuersion to god, the satisfaction of Christ is not perfitly applyed to vs. And therfore it is necessare that we supplee in our selues that which is lacking, as did S. Paul, when he sayd: *I supplee the defects of Christs passion in my flesh*; & in an other place: *I chastise my body, & doe bring it vnder bondage.* Coloss. 1. 1 Cor. 9.

Further they obiect thus: the offence done to god is infinit; therfore a sinner penitent can

can not satisfie for his sinnes. To the which it is answered already, & yet I say, that albeit a sinner can not satisfie sufficiently of himself by a perfite & equiualent satisfaction, yet inso farre as his works proceed from the grace of god, they haue an infinit value; Nether is it any other paine that he hath to satisfie for then only temporal; seing the fault & paine eternal is before pardoned by vertue of the same Sacrament, & so nothing remaneth bot a temporal punishment.

Last of al they say, that S. Iohn the Baptist requyreth only in penitent persons, the keeping of the commands of god, without making mention of satisfaction; which is false becaus he taught them *almes* which perteaneth to satisfaction, whil as he sayd: *vvho hath tvvo coats, let him giue one to him that hath not; & vvho hath meat let him doe the lyke.* Luk 3.11

And also as S. Math. expresly writeth, these who were baptized by him *did confesse their sinnes*, to the end, that according to the qualitie or weaghtines of them, a conuenient counsel & pennance might be inioyned vnto them: And therfore he taught them to *bring forth fruits vvorthy repentance*; as if he had sayd: doe Works of Satisfection, which become a worthy repentance. Matth. 3, 6.

Chap. XVI.

Of the vvorks of Satisfaction, to vvit: prayer, fasting, &c.

THir works of Satisfaction, yea & al good works whatsomeuer may be reduced to to these three which our Lord very largelie commended in the 6. of math. to wit: prayer, fasting, & almes. Of which the angel Raphael said to Tobias: *Prayer is good, vvith fasting & almes.* And S. Augustin: *this is mans iustice in this life, fasting almes & prayer*; & he immediatly subioyneth saying: *if thou wilt that thy prayer flee vp to god, make vnto it two wings, fasting & almes.* Thir three works of satisfaction ar designed especially, be cause for the most part, they cure al vices which also may be reduced to these three sorts of vices recorded by S. Iohn in his epistle general: *the couetousnes of the flesh, the couetousnes of the eies, & the pryde of lyfe.* For fasting is a remedie for the first, almes for the second, & prayer & humiliation before god is enimie to prid.

Tob. 12. In psal. 42. 1. Ioh. 2, 16.

Agane to fasting ar referred al these painful works which dantoun & mortifie the flesh such as ar: hair-cloath, & seck-cloath, sitting or lying on ashes, & such other mortifications of the lusts of the flesh by extenuating the body; which no without great reward & profit were done by the Niniuits, Dauid & the elders of Israel, & by S. Iohn the baptist, & S. Paul himself,

Mar. 1. 1. Cor. 9.

Secon-

Secondly to almesgiuing ar referred al the-
se works which ar remedies against auarice, &
ar done for gods sake to succour & help the po-
ore & needie; such as ar, these works of mercy
wherof our lord spak saying *When I was hungrie,* Matth.
ye gaue me to eat, &c. 25.

And thirdly to prayer ar referred al these
things which we doe to the honour of god; as
ar: saying & hearing of masses, preaching &
hearing of preachings, reading & singing of
psalmes, reading of scripturs & godly Bookes
treating of meditation, prayer & thanksgiuing;
as also the actions of Contrition, Confession &
satisfaction, & receiuing of the Blessed Sacra-
ment, &c.

And thus farre briefly of prayer fasting
& almes, wherunto al good works of Satisfa-
ction ar referred, out of which, as out of a wel
stored Apothecars shop, ful of wholsome me-
dicines, the priest who is the father Confessare
& ghostly physition of the sowl, hauing wel vn-
derstood & considered the diseas of his patient
(the sinner penitent) may choose such medici-
nes as he thinketh most meet & expedient for
the curing of the disease present, & preseruing
from the same or the the like efterwards.

Now in respect that our intemperat ad-
uersars obiect chiefly against the laudable cu-
stome of fasting & absteaning from certane
meats at set tymes, I sal first speak a litle of the
institution of fasting, & therefter vndoe their
obiections & calumnies.

Wheranents, it is to be marked, that al-
beit our Sauiour foretold in the 9. of S. Math.

that

that the apostles & the rest of the Christians were to haue a set & due time for fasting (& so excused them that they fasted not then) & highly commended vnto vs the profite of fasting when he sayd: *that kind of deuils is not cast out, but by prayer & fasting:* Yet he left it to the iudgment of the church to set doun the maner & tymes of fasting & certane meats agreable to the same; which in some part the apostls did, when they commanded that the gentiles who were conuerted to the faith sould absteane from such meats as ar expressed in the 15. of the acts of the apostls. Who following the examples of Moyses, Elias, S. Iohn the Baptist, & of our Sauiour himself (whose whole actions sould be our instructions) did institute the yeerly fasting of 40. dayes, called *Lentron*, as affirmeth S. Ierome writing to Marcella against the montanists saying: *We fast one Lent according to the tradition of the Apostls.* And S. Augustin affirmeth, that the fasting of Lent hath the authoritie both of the law & the gospel, & of the vniuersal forme & custome of the church, always guided by the holy sprit.

Math. 17.

Serm. 38 40, 43. *Epist.* 119 c. 15.

Our Country-Caluinian & carnal protestants alwayse reiecting & disdaning this doctrine of fasting & abstinence from certane meats, doe obiect sindry places of scripture, which they wresting & il ũderstãding doe bring in against vs saying: the papists forbid meats which god hath created for the sustentation of man against the expresse words of Christ saying: *nothing which entereth in at the mouth defyleth the sowle.* I answere that we neuer taught nor thought that

Mat. 15.

flesh

flesh defileth the ſoule, bot that the diſobedience & breaking of the precept which proceedeth out of the hart, doth defyle it; as when Adam eated the aple in Paradiſe it was not the apple which defiled his ſoul bot the breaking of the command. And therfore S. Aug. anſwering to other heretiks lyke to our Caluiniſts, ſa-ſayeth: *the Catholiks remember vvel that al things ar cleane to them who ar cleane, wherfore they ſpend not their trauel on reiecting of meats, as if they were euil & vncleane of them ſelues, bot only they abſteane from ſome meats to danton the flesh & the luſt therof.* *Lib. 30. contra fauſtum c. 5. &c.*

And lyke as, not the ſort of meat bot the breaking of the precept forbidding it defyleth a man: euin ſo, not the meat or drink it ſelf, bot the exceſſe therof, which is forbidden, defileth in lyke maner. For I think, none can deny bot gluttonie (which is an exceſſe in meat) is a great ſinne becaus it debarreth from the kingdome of heuin, & yet it entereth in at the mouth. Wherfor our lord in that place condemneth not abſtinence & chooſe of meats as they falſly alleadge, both refuteth the errour of the Iewes, who thought that meats touched with fowle hands were made vncleane, & ſo defyled theſe who did eat them.

Secondly they obiect that of S. Paul: *nothing ſould be refuſed, which is taken with thanksgiuing.* I anſwer with S. Aug. & al the holy fathers that S. Paul ſpeaketh againſt the *marcionits Tatianiſts, manicheans*, & other heretiks of old, who forbad meats, becaus they were vncleane of their owne natnre, & were not created be god, bot by the deuil as they faſly alleadged & therfore *1 Tim 4.* *Pratleo. in elen. hæreſ.*

fore S. Paul calleth this the doctrine of deuils, & affirmeth that god hath created al meats, & that al gods creatures ar good. So that S. Pauls meaning is that it is a peruerse doctrine to absteane from meats, as if they wer euil & vncleane of them selues, as thought the foresayd heretiks: bot no, to absteane from some meats that we may be the better disposed to prayer, & appeasing of gods wrath, as we doe; which is often commended by him as the doctrine of Christ, & by al the prophets & holy men that euer liued in the Church. And therfore S. Aug. sayeth: *there is great difference betwexe them who absteane from meats for an holy signification, or chastising of the body, & these who absteane frō meats as if they were euil of them selues & created by the deuil. For the which cause* (sayeth S. Aug.) *that first is the doctrine of the prophets & apostls, bot this is the doctrine of lieing deuils.*

And therfore any man may easily perceiue, how maliciously they abuse this place of S. Paul, whil as they falsly apply it the Catholik Church which neuer interdicted any Kind of meat, as if it were euil & vncleane of it self, seing the same sort of meats forbidden on some days ar eaten on other days; which could not be done if they were vncleane of them selues; for these heretiks who held them as vncleane, did euer absteane & abhorre from them. Bot in respect some meats ar more able to prouoke the lusts of the flesh then others ar, they ar iustly forbiddē by the Church (whom we ought to obey according to Christ in the gospel, & S. Paul)

Paul) that we be not defrauded of the fruits of our prayers & other spiritual exercises.

Further they cite that to the galatians c. 4. *Yee keep days moneths & yeers*: & that Colosſ. 2. *let no man iudge yow in meat or drink, &c.* Bot these places reproue only the superstition & doctrine of the Iewes, who hauing embraced the faith of Christ, wer yet followers of the Law, & endeuoared to persuade the galatians & other gentiles conuerted to the faith, that together with the Euangel, they sould keep also the law of Moyses; & be circumcised, yea & according to the fashion of the Iewes, sould obserue days & yeers, (that is to say, feasts & solennities of the Iewes, which were shadowes of things to come, & then already accomplished; the apostle to the galatians speaketh rather of feasts thē of fasting) & abstinence from swynes flesh, & other meats forbidden by the law not for to planton the wantonnes of the flesh, bot for the keeping of the law. Al which the apostle dissuadeth, seing they ar al taken away in the person of Christ & therby haue lost al power of obligation

And efter the same maner he forbiddeth the Colosians to be iudged in meat, &c. to wit as the Iewes meaned; who held that some meats (as swynes flesh) were ay vncleane, & therfore forbidden; bot not as the Christians meane, to whom al meats ar cleane; & yet frō some of them they sometyme absteane for repressing of the pryd of the flesh, &c. following the apostles owne examples. 1 Cor. 9.

As to

As to that where the apostle sayeth: *th*
1 Cor. 14. *Kingdome of god is not meat & drink*, it is answered that the vse of meat in it self, is nether good nor ill & consequently being so considered, it belongeth not to the Kingdome of god; & this S. Paul here vnderstandeth; bot being considered as it is ordeined to refraine & brydle the lusts of the flesh in faith & Loue, it perteaneth vndoubtedly to the Kingdome of god.

Last of al, they obiect saying: Christ satisfyed most sufficiently for the sinnes of the whole world; therfore our fasting, &c. is superfluous. To the which it is answered oft aboue; Yet I say further that albeit the pasion of Christ, yea the least drop of his blood be sufficient for a thousand worlds: Neuertheless I say with S. Paul, that he is only the cause of salvation to these who obey his precepts, & who conforme them selues to him. So that his Pa-
Heb. 5. sion availeth not bot to them, to whom the fruit therof is applied, by such meahs as he hath ordained: As to the present, his satisfaction is applyed to vs, & made ours, whē we conform our selues to him, to thoale & suffer with him that in lyke maner we may be glorified with him. And therfor S. Prosper a holy father meaning
Rom. 8. of Christs Pasion sayeth: *the cupe of immortalitie is prepared & proffered to al man, bot it is profitable only to these who drink of the same.*

And in few words to vndoe al their heretikal arguments, how is it credible that our lord wold condemne fasting & abstinence, who by his owne exemple & doctrine taught them to be keeped? Or how sal the apostle forbid

hem to be keeped? Or how sal the apostle for-
id, who in his epistles doeth glorie so greatly
f them & of other suchlyke bodily chastis-
ments.

And therfore sayet: *Let vs behaue our selues as* 2. Cor. 6.
ods seruands in great pacience, in vvatching & fasting,
&c. for as another place he writeth) *they who ar*
christs, haue crucifyed their flesh, with their vices &
uncupiscences.

Chap. XVII.

Of Purgatorie.

HAuing aboue sufficiently shovvne, that of-
tymes efter the fault is remitted, there
maneth a guilt of some temporal punishment
o be susteaned either in this lyfe or in the lyfe
o come: & hauing now handled the temporal
unishments which vse to be thoaled in this ly-
; it followeth next to treat of the temporal pu-
ishments & paines which ar to be suffered in
e lyfe to come, that is to say, in Purgatorie.
Which according to the scripturs & fathers, is
place vnder the earth, wherin the sovvls, of
en departed, which in this lyfe were not fully
eanse from sinne, ar purged & made cleane;
incontinent therefter ar receifed in the *reuel. c.* 21.
ingdome of heuin; where no vncleane thing
enter, as S. Iohn witnesseth.

And although Luther & some of his sect *disput. lipsi. art.* 37. *asser.*
oued by euidencie of scripturs, acknovvleged
e same: Yet becaus their eftercomers & our
ountry-Caluinians especially deny it, I sal
od willing proue it, first by the testimonies of

ſcripture & fathers, & next by argnments take from reaſon.

Iſa.4. And firſt of al the prophet Iſay ſayeth *the lord ſal purge the blemiſhes of the ſonnes & daughte of Sion*, &c. And Malachie: *he ſal ſit as a blowi*

Mal.3. *fire, & ſal purge the ſonnes of leui*, &c. And the book of the Machabees recordeth that Iud

2. Mac. 12. Machabeus *did ſend to Ieruſalem* 1200. *drams of ſilu to be beſtowed in ſacrifices for the dead*; where th ſcripture ſubioyneth: *it is therfore a holy & who ſome conſideration to pray for the dead, that they ma be looſed from their ſinnnes.*

Which places S. Aug. lib. 20. ciuit. c. 25. Ierome, & al the ancient fathers & holy Docto of the Church, did vnderſtand of purgatori And S. Aug. by the authoritie of 2. mach. 12. la

lib. 20. Ciuit. c. 9. cited ſayeth: *the prayers done for the ſouls in purgat rie, doe profit them much*; & in the 9. booke of h Confeſsions he plainly witneſſeth that he him ſelf did the ſame for his owne mother. An S. Ambroſe exponing that of the 65. Pſalm *we haue paſt through fire & water, & thou haſt broug vs vnto a cooling-place*; proueth that there is Purgatorie; Where by the fyre & water h meaneth the diuerſe ſorts of paines: & by th refreshing or cooling-place, lyfe euerlaſtin

Agane it is written in the book Tobia

Tob. 4. *Appoint thy bread & wyne for the burial of the right ous*; To vvhat end I pray yow, if not that th poore & needie being therby refreshed, mig pray for the ſoul of the departed? And ſuir hereof it is, that it hath euer bene a cuſtome the whole Church & yet is is continued to th day in Scottland (although they miſtake it) th

he heires or Executors of the deceased giueth dinner or burial-feast to these who accompa-y the Corps to the graue; yea & good Catho-k Christians doe also send almes to hospitals & oore religious houses, that they may the mo-e gladly & earnstly offer vp their prayers to od for the soul of the departed.

More ouer S. Math. & S. Luke say: *thou* *Matb. 5.*
l be cast in prisson, verily I say vnto the, thou sal not *Luk. 12.*
e out thence, til thou hast paied the last farthing.
here S. Ierome & S. Ambrose commenting.
n thir places, as also S. Cyprian, Tertullian,
c. doe vnderstand by this prisson, the place of
urgatorie. And S. Augustinin & S. Bernard,
c. of these words of Christ: *who speaketh a* *Lib 21.*
ord against the holy ghost, it sal not be forgiuen him *ciu. c. 24.*
ther in this lyse, nor in the lyse come; doe conclu- *hom. 66*
e that some sinnes ar remitted in the lyse to co- *in Cant.*
e trough the prayers & sacrifices of the *Matil 2.*
uing. For by the *prisson & lyse to come* can not be
meãed *hel*, out of which there is no redemp-
on, nor yet *heuin*, becaus *nothing vncleane sal enter*
here, as S. Iohn writeth; ther for another place
meaned therby, which the Catholiks with the *1. Cor. 3.*
onsent of al holy fathers doe cal purgatorie;
ho also vnderstand that of S. Paul: *he be saue, yet*
as it were trough the fyre, of the same.

And further the same Apostle sayeth: *1 Cor. 15.*
hat sal they doe who ar baptized for the dead if the
ead sal not rise againe? Which place can not be ta-
en properly, of the Sacrament of Baptisme;
ecaus it were against the scripture & al exerci-
e of religion that euer hath bene; bot of the
aptisme of tears, & other works of pennan-

ce, which a man doeth by faſting, prayer & a
mes; as if he had ſayd what ſal they doe wh
pray, faſt, ſigh & afflict them ſelues for the de
ad, if the dead riſe not agane? For the wor
baptiſme or *to be baptized*, is oftymes taken in th
Mark. ſcripturs & fathers, for *affliction*, & *to be afflicte*
10. as in S. Mark: *can yee drnik the cup which I am*
Luk. 12. *drink, or be baptized with the Baptiſme wherwith*
am to be baptized? And agane our Lord ſayeth
Serm de *I haue to be baptized with a baptiſme* S. Cyprian alſ
cœ.dom. ſayeth: *he doeth baptize himſelf with tears.*

And ſo this being truth, it is truth in ly
ke maner, that the apoſtle not only acknowled
ged this place of purgatorie, bot alſo did earnſ
ly inſinuat, that the ſouls therin deteaned, a
much releaved by the prayers & faſting of th
faithful on earth, done for them; whil as the
by he taketh occaſion to proue the reſurrectio
frō the cuſtome of Chriſtiās, who in vāne ſoul
afflict them ſelues with prayer, faſting & othe
painful works, if the dead were not to riſe agan

Laſt of al, S. Paul ſayeth: *at the name*
Philip. 2 *Ieſus euery knee ſal bow, in heuin, in earth, & vnd*
Lib 12. *the earth*; which place S. Auguſtine rightly a
de gen. plyeth to purgatorie; as alſo that of S. Ioh
c. 33. *And I heard euery creature which is in heuin, & ear*
Reuel. 5. *ſaying: bleſſing be to him who ſitteth in the throne, &*
Where the Euangeliſt maketh a threefold o
der of them who prayſe god, to wit: of the a
gels & ſaints in heuin, of the iuſt & rigtheo
on earth, & of them who ar to be purged vnd
the earth, that is, in Pnrgatorie. For theſe wh
ar in hel, nether bleſſe nor prayſe god, as t
prophet ſayeth: *In hel who wil confeſſe vnto the?*

agan

gane: *the dead sal not prayse the o lord, nether al these who goe doune to hel*; yea they continually curse & blaspheme god. Therfor an other place for ouls nor either heuin or hel must be granted, hich is purgatorie. Psal 66, & 115. Isai. 38. 18.

As to the arguments taken from reason, herby, this doctrine is confirmed, it is to be marked first, that the souls of the godly depar-ing (who by their vnfained repentance; good orks & afflictions of the body patiently endu-ed for Christ, haue sufficiently satisfyed in this yfe) ar incontinent conuoyed by the angles to euin, &c.

Secondly that the souls of the wicked ying without repentance, ar at once caried y the deuils doun to hell, &c. And for thir wo states of souls thus departing there is no o-her place bot either heuin or hel immediatly. And therfore we say that purgatorie is for thē who die with venial sinnes remaning efter the ault it self & paine eternal is forgiuen, & haue ot fully satisfied for the temporal pain.

Of which sinnes S. Paul sayeth: *vpon the undation some builde timber, hay & stuble; who sal e saue, yet so as through the fire.* And the gospel lso: *thou sal not goe out thence til thou hast paied the utmost farthing.* By which *outmost farthing* is mea-ned venial sinnes, or temporal punishments o be further susteaned as al the ancient doctors ecorde. 1. Cor. 3. Math. 5.

And S. Ierome commenting on this place ayeth: *this is it which he sayeth: thou sal not goe out f prisson, til thou pay al euen for thy smal sinnes.* And . Bernard writeth thus: *know this for certantie*

Serm. de obitu Huberti. *that after this life in the places of purgatorie, these thing which were neglected ar rendred a hundreth-fold, euen vnto the last mite.*

Now this being euident, the 1. reason for purgatorie is this: some sinnes ar not deadly, bo venial, deseruing only a temporal punishment bot it may be that a man with only such sinnes or at the least with some guilt of punishmen vnsatisfyed departeth from this lyfe: therfor it is necessare that he be purged in the life t some. That some sinnes ar venial, it is proue out of S. Iames saying: *euery one is tempted by h owne concupiscence or couetousnes: & conpiscence whe it hath conceiued begetteth sinne: & sinne when it performed bringeth death.* In which words, venia sinne is descriued from the imperfection of th act; & deadly sinne from the perfection thero & that no it, bot perfited bringeth death.

1. Iohn. 5 And S. Iohn moreplainly declareth th same saying: *ther is a sinne not vnto death* (to wi venial) *& there is a sinne vnto death*, (mortal; That is to say: there ar some sinnes great, we aghty & deadly, which procure death eternal & some smal, light & venial, is forgiuen for temporal punishment to be suffered eithe here, or in purgatorie. And last of al, it can no be wel vnderstood, how that one idle word o the owne nature sould deserue the continua wrath of god, & euerlasting fire of hel. Wher fore of necessitie it must follow, that there a some venial sinnes, which deserue only a tem poral punishment.

Bot now that a man may die vvith such sinnes, & therfore hath need to be purged i

he life to come it is cleere thus: a man vvhil
e is a dying may haue a preſent vvil to abyd in
venial ſinne, therfore ſuch a ſinne can not be
put away before his death. And ſeing *the iuſt man falleth ſeuen times in the day*, & many die ſo-
dainly, how is it credible that ſome doe not dye
vvith venial ſinne? *Prou. 24*

The 2. reaſon is: When ſinners ar recon-
cealed to god by the Sacrament of Repentance,
the vvhole temporal punishment is not ay for-
giuen vvith the ſinne: bot it may be, & it of-
times chãceth, that ſome man in his vvhole life-
time hath not fully ſatisfyed for that temporal
punishment: therfore a purgatorie place in the
lyfe to come muſt be admitted. The firſt pro-
poſition is prouen aboue by ſindry ſcripturs; to
the vvhich S. Auguſtin applaudeth ſaying: *man is compelled to ſuffer, euen vvhen his ſinnes ar forgiuen him, &c. For the punishment is longer reſerued nor the fault, leaſt the fault ſould be thought litle, if vvith it the punishment alſo ſould be ended, &c.* *Tract. 124. in Ioan.*
Now as to the ſecond, it is euident; for many vvho haue com-
mitted great & vveaghty ſinnes, ar conuerted
at the laſt hour of death, vvhen they nether
haue time, nor ar able to doe any vvorke of re-
pentance; Of vvhich ſuirly this follovveth, that
efter this life they ought to ſatisfie.

Bot our aduerſars reply ſaying, that in
death al ſinnes ar blotted out; vvhich is falſe,
ſeing death is a punishment for original ſinne,
& therfore common to al, yea euen vnto the
innocent babes: therfore another punishment
muſt be found out for actual ſinne.

The 3. reaſon is taken from the common

opinion of the vvyse men of al Nations, vvho confesse purgatorie efter this lyfe: such as ar, the Iewes, Turkes, Mahometans, & ethniks of al sorts. Nether is this reason the lesse to be accounted, that it is taken from Ethniks, &c. Becaus these things vvherupon al nations for the most part doe agree, must proceed from the very light of Nature it self, vvhich god hath giuen to al men. And therfore the knowledge of the prouidence of god taught Purgatorie, as it did teach heuin & hel, at the least in some general & confused maner.

Becaus among these vvho depart from this life, vve see some to be very good, & some to be very euil; others agane, mid-way good & mid-way euil. And therfore, by the common light of nature, vve iudge that efter this lyfe, eternal paines ar ordained for them that ar very euil; & euerlasting glorie for these who ar very good; & temporal paines for them vvho ar midway good, & midway euil. This reason moued *Plato* & others, vvho vvere indued vvith the only light of nature, to confesse Purgatorie; & in deuter. it is vvritten, that *according to the quantitie of the fault, sal be the measure of the punishment.*

Deut. 25, 2.

Chap. XVIII.

Of the answvers to their chiefe obiections against Purgatorie.

AGainst the doctrine foresaid they obiect first, that there is no mention of Purgatorie in

rie in the ſcripturs; Bot it is anſwered, that albeit the name of Purgatorie be not expreſly in the ſcripture, yet the thing ſignified by that word, is often handled in the ſame, as is prouen already; *looke the 1. chap. aboue.*

Secondly they obiect the 126. Pſalme, & the 25. of Math. vvhere our lord ſayeth: *they ſal goe into fire euerlaſting, & theſe vnto eternal life.* Therfore ſay they, there is not a third place, &c. To the which we anſwere, that at the day of Iudgment vvherof Dauid & S. Mathow doe ſpeake, Purgatorie ſal be euacuated, & haue an end, & there ſal remane only two places to wit: heuin & hel, for theſe of ful age. And this S. Auguſtine (who ſo often treateth moſt cleerly of Purgatorie) witneſſeth writing againſt the Pelagians (who aſsigned a third place midſt betwex heuin & earth euen after the day of Iudgment, for the vnchriſtned babes) when he ſayd: *we ar altogether ignorand of a third place*, to wit, efter the day of Iudgment, *nether doe we find it in ſcripture.* Thirdly they ſay: Chriſt ſayd to the good theefe: *this day thou ſalt be with me in Paradiſe, &c.* To the which I anſvvere, that that moſt hard death, thoaled with a moſt patient mynd, & that confeſsion ſo maruelous at that time, when the Apoſtls them ſelues denyed Chriſt, together with the greatnes of his contrition & inward ſorow for his ſinnes, might be iuſtly reputed for a ful ſatisfaction. And agane, *the priuiledges of a few, make not a law.* Hypog. lib. 5.

Fourthly they obiect thus: god forgiueth ſinnes abſolutly & perfitly, euen as he wil that we alſo freely forgiue our debtours; &c. To

the which it is answered before, & I say further, that albeit we must ay forgiue the offences done to vs, & put away al greefe of mynd, yet it is not necessare that we neglect the things wrongfully taken away from vs: Euen so god almighty albeit he forgiue the fault, yet he requireth some restitution of his honour wrongfully taken from him. And secondly, it is sayd that god remitteth sinnes perfitly, when the Sacraments (by the which the Passion of Christ is applyed vnto vs to remission) ar duely & fully receiued. Nether sould it seeme strange that sometymes the Sacraments worke not fully their effects; seing the grace of god is tempered to vs according to the disposition of the receiuer. For a man receiuing the Sacraments without a stedfast purpose of amending his life, getteth nether grace, nor remission of sinnes; & therfore more to his hurt, then health.

Fiftly they say: if there were a Purgatorie, where the soul separated from the body sould be pyned, it wold follow that the dead sould be weeped: bot that is forbidden by Christ, by Ieremie & S. Paul: therfore say they, there is not a purgatorie. Which conclusion were true, if they meaned only for them selues; becaus to speake the truth, this place of purgatorie is not ordained for them, nor their lyke, nether sal they be troubled in going to it; bot alas they must needs marche a litle lower, to a more dark, deep & dangerous dungeon; where with Luther & Lucifer, with Caluin & Cain, vvith Knox, Meffane & Willox, with Turks Iewes & paganes, yea & with al the deuils of hel, they sal be iustly,

Luk. 7.
Ier. 22.
1. thes. 4.

be iuſtly tormented in euerlaſting burning flames of fyre without any releaſe or concluſion. Bot to their argument it is anſwered, that to weepe or ſorow efter a ſort of a natural, godly & kyndly compaſsion, ariſing of the loſſe of friends, it is not forbidden by Chriſt; becaus we read in Eccleſiaſticus: *Weep a litle for the dead*; & in S. Iohn: *Marie ſtood without at the monument weeping.* Yea & our Sauiour himſelf bewailed Lazarus being dead; & therfore the Iewes ſayd: *behold how he loued him.* Bot to ſorou for the dead vpon a miſtruſt or diſpare of the reſurrection (as theſe infidels thought) is not good, & this Chriſt forbiddeth, as alſo the Apoſtle before cited. *Eccl. 22. Ioh. 11.*

Laſt of al, they calumniat ſaying: the books of the Machabees approuing the ſacrifices & prayers for the dead, ar not authentik: therfor nether purgatorie, &c. I anſwere, that it is the property of al heretiks, & of our late puritane goſpellers chiefly to corrupt both the writts of the fathers & holy ſcripture, by eiking & paring & wreſting them to the miſcheant meaning of their vnhallowed doctrine & hereſie; Yea not only ar they thus content, bot they goe further, & cut away whole books from the canon of holy ſcripture, only becaus they conteane an expreſſe defenſion of our Catholik doctrin, & a plat refutation of their new-found heretical errours.

Bot as to the books of the Machabees, they were accounted canonical ſcripture by the vvhole Catholik church, & holy fathers, as *S. Cyprian lib. de exhort. mart. c. 11, S. Greg. Nazianz. in orat.*

orat. Machab. S. Ambroſe lib. 2. de Iob. c. 10. 11. 12. S. Ciuit. c. Iſidorus lib. 6. c. 1. Etymolog. & infinit others. Yea S. Auguſtine (to vvhom Caluin giueth greateſt credit) ſayeth: *the church accounteth the books of the Machabees, canonical ſcripture, bot no the Iewes.* Who alſo with the common conſent of al holy fathers did expound that place of the 2 Macbab. 12. of *Purgatorie.* Which albeit it were not prouen by this place, (as it is in deed prouen expreſly) yet it could help them nothing; ſeing the whole Catholik church according to other ſcripturs, & doctrine firſt taught by the Apoſtls, hath euer acknowledged & beleeued it. And therfore let vs ſtand by the truth, & *let vs not be led away with ſtrange & diverſe doctrines*, as the Apoſtle (doubtleſſe foreſeeing thir hereſies to come) exhorteth vs.

36, & lib 2. cont. ep. gau. c. 23.

Heb. 13.

And this much concerning the doctrine of Purgatorie, preached of old by Chriſt & his Apoſtls, declared by the doctors & fathers of the church, ſuch as ar: *S. Dionyſe S. Pauls diſciple Eccleſiaſticæ hierarch. c. 7. S. Auguſtine ſerm. de commeratione animarum, &c.* And approued by al lawful & general Councels.

Matt. 5. & 11. 1. Cor. 3. Reuel. 5.

Chap. XIX.

Of the vvorshipping & invocation of Saints.

AMong al the points of religion in the Catholik church, there is none more perſued & hated by our aduerſars, then the worſhipping of Saints, & of Images; vvherin (as they alleadge)

alleadge) is conteaned mere idolatrie & ſuperſtition. And vvith this pretex as it were with a cloake, they think that they couer honeſtly their filthy apoſtaſie, their robbings, ſacriledges, caſting doun of churches & altars, breaking & burning of Images, murthering of prieſts, & profaning of al holy things conſecrated to the ſeruice of god: ſaying in their effronted hipocriſie, that they doe thoſe deeds for the avoiding of al occaſion of idolatrie, & for defence of the truth.

And thus is the poore people ſeduced & falſly perſwaded that the Papiſts ar vvorshippers of dead men, & of idols in ſtead of the liuing god. Which malicious perſvvaſion hath taken ſo deep root in their harts, that therby, they haue ſuppreſſed al our other good vvorks, & haue made them to beare patiently vvith al their enormities & vices, thinking the Papiſts to be yet vvorſe. And therfore, albeit they heare tel of the goodnes, charitie, vvorks of mercy, earnſt prayer, & holy conuerſation of Catholiks: Yet vvhen they cal to mynd, how their Miniſters taught them, that the ſayd Catholiks neuertheleſſe ar idolaters, they can not bot ſtop their ears, vvithdraw their harts from al hearing any good of them, & ſo continuing in ignorance ar in the vvay of damntion.

And therfore to make the Miniſters liers, & to ſhow the poore people their miſerable ſeduction, I ſal intreat ſhortly of the truth of our Catholik doctrine approuing the Worshipping of Saints; Which both natural reaſon teacheth, & the Wil of god confirmeth. For ſeing they

ar the

ar the freinds of god according to that of the
Psal. 138 Prophet: *O god thy friends ar very honoured*; & to
Luk. 12. that of Christ himself: *I say vnto yow my fri-*
Iohn. 15. *ends, &c.* And agane: *Yee ar my friends, if yee doe*
What I command yow; And seing also god himself
doeth honour them, as our Sauiour vvitnesseth
Iohn. 12. saying: *If any wil serue me, my father wil honour him.*
26. How much more sould we (who ar his people
& seruands) honour & worship them?

Wheranents it is to be marked that, honour is a reward due vnto vertue, proceeding from a right opinion wherby we beleeue the person honoured to be worthy of such honour. So that this office of worship, or honour consisteth more in the right intention & wil to doe honour, then in the outward actions therof. And therfore according to the diuersity of persons, these external honours ar giuen with diuerse intentions. For we kneele alyke to the Pape, to the Empriour, & to Kings: & we discouer our heads to a Bishop, to our parents & maisters; & yet to al thir we haue a farre different regard, according to the diuerse estimation we haue of them.

Now that it may be declared, what honour is due vnto god, & what reuerence or vvorship may be done to the saints, it is to be obserued that the name of *worship* in the scrip-
Deut. 6. turs is sometimes taken for the honour due on-
Matth. ly to god; as in that: *thou sal worship the lord thy*
4. *god, & him only, &c.* Sometimes also it is taken for a common vvorship which is done vnto creaturs; as in Genesis 50. it is written of Iosephs brethren, that *they worshipped him.* Yea Ia-

cob

cob himself *worshipped the top of his Wand*, which he caried in signe of his authoritie; & the Prophet Nathan worshipped King Dauid; Yea it is expresly vvritten that the whole people *worshipped god & secondly the King*. Who in the meane time were neuer blamed for idolatrie; becaus they did id not with that intention & accouut, with the which the same action vseth to be done, when it is giuen vnto god. *Heb.11.* *1.Paral. 29,20.*

And therfore to eschew al confusion & occasion of errour, the Doctours of the church distinguished *Worshippe* in *latria* which is the worthip due only to god, with a consideration & estimation of his vniuersal dominion or power; & in *dulia*, which is the worship or seruice done to some creaturs for their excellencie in vertue & pietie, or in some other singulare dignitie; which differeth from the first chiefly by the right estimation & intention of the mynd. Of which twofold worship S. Ierome writeth thus: *The Christians adore god alone, bot they Worshippe the Saints & martyrs, whose honour redoundeth to gods honour*. And this much shortly of the Worshipping of Saints. *Epist.11. ad. Rip.*

As to the Inuocation of Saints, it is no other thing then a humble requeasting of them to ioyne their prayers with ours, that we may the more easily be heard, & admitted before the mercy-seat of god; following the example of Moyses, who interceeding for the sinnes of the people did pray thus: *Remember of Abraham, Isaac & Iacob thy seruands*; & it followeth in the text: *& the lord was pacified*. Euen so prayed the *Exod.32*

three

Dan.3. three children in the firie fornace; & god for
2Reg.15. Dauids sake shew mercy to his posteritie.
2Par.21 Bot our aduersars must vnderstand that vve cal not vpon the Saints, as if vve expected of them these things vvhich vve pray for, bot as our assisters & intercessours for vs at gods hands; Nether pray we to them that our desires be granted in their name; bot that by them as liuely members of Christ, we may be partakers of his infinit merits, & may obteane our petitions in his name & for his sake; as is cleere by the common conclusion of al our prayers, to vvit: *through our lord Iesus Christ, who liueth, &c.* And also by the diuerse maner of praying; seing vve cal vpon Christ to haue mercy vpon vs; bot vpon the Saints only to pray for vs. And so it derogateth nothing to the honour of Christ, bot rather augmenteth it, seing the honour of the members redoundeth al to the head; according to the Prophet affirming that god is praysed & glorified in his Saints.

Psal.67. & 150.

Agane it is to be considered, that although only god by nature knovveth al the Secrets of our harts: Yet according to the constant opinion of al holy fathers, there ar sindry vvays vvherby the Saints in heuin triumphing vvith Christ may knovv our adoes & desires; & S. Augustine expresly assigneth thir three or foure followving: 1. by the grace & reuelation of the sprit of god; 2. by the aduertisment of the Angels, as gods messingers coming & going from heuin to the earth, &c. 3. by the relation of soules departed in Christ, & receiued in heuin; 4. by the perpertual fruition & beholding

lib. de cura pro mortuis cap. 15.

holding of gods perſone & eſſence, in the which as in a cleere glaſſe or mirour they behold al creaturs appearing in it. And therfore with S. Anguſtin : S. Proſper, &c. S. Gregorie writeth of them ſaying : *Becaus in that eternal inheritance they al cleerly behold god, What is it, that they know not there, where they know him who knoweth al things?* yea it is more then euident by manifold places of ſcripture; For, whil as *the angles in hein reioyce more of the conuerſion of one ſinner repening, then of nyntie nyne iuſt*, it muſt needs follow that they know the repentance done in the earth. And to Daniel the Angel Gabriel ſayd: *feare not Daniel, becaus from the firſt day wherin thou ſet thy hart to afflict the in the ſight of the lord, thy prayer vvas heard, & I came for theſe ſpeches.* And to Tobias the Angel Raphael ſayd : *When thou vvas praying, & left thy dinner, & buryed the dead, I offered vp thy prayer to the lord.* Which thir angels could not haue ſayd, & done if they had not known it.

Lib. Dialog. 4. c. 33.

Luk. 15 10.

Dan. 9. & 10.

Tob. 12.

And now, ſeing according to the goſpel, the Saints of heuin *ar eqVale to the angels*, that is: they haue the ſame glorie & happineſſe, & ſurely they alſo muſt know what is done here with vs, ſpecially touching our miſeries, & theſe things which in reſpect of their eſtate, belong to them to know.

Luk. 20, 36. Matth. 22, 30.

And like as it is euident through the whole ſcripturs that ſometymes the ſaints, & ſometymes their merits doe cal vpõ god for vs in the heuins : Euen ſo al the fathers & Doctours of the primitiue Church doe confirme the ſame among whom S. Cyprian ſayeth expreſly: *Let vs be*

4 Reg. 19 2 Mach. 15.

Lib. 1. Epist. 1. ad Cornel pp. *vs be mindful one of another, & each one pray for another; & Who-euer of vs sal first depart from this lyfe let our loue perseauere, & our prayers continue for our brethren & sisters at the mercy of the father.* And S. Augustine affirmeth that *sinnes ar forgiuen to men by the prayers of holy martyrs*; & in his Booke of

Lib. 2. c. 108. qu. exod. S. Aug. medit. c. 4. meditations he concludeth a prayer thus: *pray yee al the troups & Whole assembly of saints, that being helped through their merits & praiers, We may deserue to ariue With our ship & al our Waires saue, at the port & heauen of eternal saluation.*

Chap. XX.

Of the answvers to some other obiections against the invocation of S S.

1 Tim. 2 Heb. 7. AGainst the doctrine foresayd they obiect out of S. Paul, Who called Christ *one mediator betWext god & man*; Who *prayeth the father continually for vs.* To the Which I answere, that by this their reasoning it followeth that the liuing ar not to be desired to pray for vs; Which

Rom. 15 Ephes. 6. is against the apostle &c. And therfore they must say With vs, that albeit there be bot one principal mediator Who gaue himself a ransom for our redemption: yet there ar moe secondary mediators Who pray that We may be partakers of the fruits of that redemption Wrought by one mediator Christ Iesus: Nether pray We the Saints, for the in-sufficiencie of Christ praying for vs, or that god hath need of their intercession; seing by himself he heareth our prayers, & is mercyful, & the father of mercyes bo

bot that we may vnderstand, that god who vseth second meanes in corporal & outward things which he could doe by himself, doeth also vse second meanes in spiritual works.

It is true indeed, he could by himself help the poore, heale sike, & instruct the ignorant &c. yet he wil vse the moyane of others his creaturs, to wit: that the poore be helped by the rich: the sick by the medicíners: & the ignorant by the learned. He could also continue our life withouth either meat or drink, & without any trauel he could prouide vs of al necessars: bot yet he will, that we eat our bread in the sweat of our browes, &c. And to come to our purpose, he could haue heard the prayer of *Eliphas Themanites*: Yet it pleased him to doe it by the intercession of Iob, saying: *goe to my ser-* Iob. 42.
uant Iob, & offer vp a burnt sacrifice for yow, & my seruand Iob wil pray for yow, & I wil hear him, &c.

Lik as therfore god who by himself can doe al things, yet these things which he hath appointed to be done by second meanes, if the sayd meanes be not vsed, he wil not doe: euen so the things which he hat decreed to grant by the prayers of Saints, he wil not grant without them, although yee wold pray him neuer so Math.
earnstly; as is euident in Iobs friends, the woman healed of the bloody flux, & others. And this he doeth to cõfirme a greater Loue & charity among vs, that as members of one body we help one another.

As that whereas they say that the saints heare not, nor yet vnderstand what we pray, it is largely refuted in the former chapter; &

theſe places of *Iob* 14, 21. *Eccleſ.* 9, 5. *& Iſa.* 63, 16. Which they wreſt & apply moſt vnfitly & falſly doe make, nothing for them; ſeing we diſpute not of theſe men who in the tyme of the old teſtament were in *Limbo patrum* or in *hell*; bot of the Saints, who in the time of the new teſtamēt ar in heuin.

Bot they vrge ſaying: how can the Saints in heuin know our prayers, &c. I anſwered to this aboue ſufficiently, & I ſay further aſking them agane, how can the Saints & holy men in this lyfe know the ſecret counſels & interpriſes of othsr men? For it is written that Samuel *1. Reg. 9. 19.* Knew al things which were in Sauls hart & Eliſæus Knew al that his ſeruand being abſent, did *4. Reg. 5 26.* &c. like maner S. Peter knew the hidde fraud & deceat of Ananias & Sapphira. And laſt of al, the holy Prophets knew many things which *Act. 5.* were hidde from mens eies; Now I ſay, if thir things could be done in earth, why can not the lyke be done in heuin? Nether is it likly to be true that in this vale of miſerie they were of a better condition nor they ar now in the heuins, & that being farre from the ſight of god, they knew many things by gods reuelation, which now being in gods preſence they know not. And this argument S. Auguſtine vſeth to this *lib. 22. ciuit. c. 29.* ſame purpoſe ſaying: *if Eliſæus the Prophet being abſent ſaw his ſeruant Giezi taking giftes from Naaman the Syrian, how much more ſal the Saints ſee al things*, &c. And if S. Steaven being yet vpon *Act 7.* earth could ſee Chriſt ſtanding at the right hand of the power of god, ſal he not rather now

ſee

see from heuin what is done in earth? Yea suirly farre rather.

Last of al, against the worshipping of Saints, they obiect that S. Iohn was forbidden by the angel to worship him, saying *see thou doe it not, &c.* Bot it followeth not which they inferre bot rather this: therfor the Saints or angles ar not efter that way to be worshipped, as S. Iohn thought to haue worshipped that angel; to wit: by giuing him gods worshippe, as sayeth S. Athanasius & Angustine. *orat. in Arrian c. de pastoribus.* For becaus Christ had often apparead vnto him in forme of angel, he thought then also that it had bene Christ, who was speaking to him; especially becaus he had sayd *behold I come shortly.* Therfore the angel answereth that he is not Christ, bot his seruant; & therfore warneth him not to worshippe him with *Latria* or godsworshippe; & that is it vvhich he sayeth: *vvorshippe god.* Reuel. 22.

Chap. XXI.

Of the lavvful & profitable vse of Images.

THe Catholik Church vvorshippeth Images as things ordained for a holy vse, or rather as signes representing things vvorthy of honour, vvherin they follovv the command of the holy gost in the lyke. For it is vvriten of the ark of the Couenant *vvoship yee his footstole because it is holy*; Not that there vvas any sense or holynes in that tree or timber vvherof the ark Psal. 9

vvas made, bot the relation it had to god for it did beare vp *the propitiatory*, vvhich token of gods presence vvith the people, & vvherin the tables of the conuenant made by god vvith the Israelits, vvere keeped. Which also signified Christ to come in the flesh, vvhose humanitie is as the footstoole of his diuinitie; & as the ark couered the tables & *vvriten vvord*, so it couered the *eternal vvord* the sonne of god. Therfore the ark was worshipped (that is: the Israelits hũbling them selues vpon the ground before it did offer vp their supplications & prayers to god) becaus it vvas holy for the vse, & signification therof.

The like custome hath bene euer keeped in the Catholik church since Christ & his Apostles days, concerning Images; & chiefly the Image of Christ crucified. Which when-

soeuer

soeuer a Catholik doeth see, incontinent it re-
presenteth vnto him the bitter pasion of Christ
nailed on the Crosse for the sinnes of the world;
he remembrance & consideration wherof
worketh at once such a holy motion of a kynd
of pitiful compassion in his hart, that presently
he honoureth it, yea Christ himself in it, by
discouering his head, or kneeling before it, &
in some short words, craving earnstly first par-
don for his sinnes, & next that Christ of his
great bounty & grace wold apply the merits &
fruits of his Pasion to his sowle.

Now that the Crucifix, which represen-
teth vnto vs Christ & his benefits, is lawfully
made & honoured, I proue it thus: becaus the
Image of Christ is not of worse condition; then
of old were the Images of angels, & the brasen
serpent: bot these at gods command were made
& honoured, as is euident in Exod. 25. 18. &
also Num. 21. where the lord sayeth: *make a
brasen serpent & set it vp for a token, &c.*

This was done in the wildernes, where
many of the people were bitten with fyrie ser-
pents & dyed. For god to remeed this euil, *Num.*
cōmanded to make a serpents Image of brasse,
which if they who were bitten did behold,
they were incontinent healed. This Image was
in great honour, first for this cause now speci-
fied, & secondly becaus it was the figure of
Christ hanging on the Crosse; for as they who
were bitten with the serpents were healed by
looking to the brasen serpent, euen so who ar
bitten with the deuil, they ar healed by faith in
Christ crucifyed. Of which I conclude thus:

the figure is of lesse account nor the thing signifyed therby ; & this way Moyses being a figure of Christ, was of lesse price then Christ; & the paschal lamb then the Eucharist ; & circumcisiõn then baptisme. If therfore the image of the brasen serpent was honoured, much more is the Image of Christ to be worshipped.

As to the profit of Images in general, is it easely to be gathered of this; that seing god is to be vvorshipped in sprit & truth, they admonish & remember vs to doe the same, & maruelously move vs to al kynd of deuotion, & godlynes. And therfore S. Augustine & S. Gregorie with many other holy fathers doe say, that the Images admonish the learned, & instruct the ignorant ; & ar bookes to these who can not read ; seing they can easely vnderstand & behold the vvhole life, pasion & death of Christ, printed on paper or painted on a hoord or a wal , or vpon any other material whatsomeuer.

S. Greg. lib. 9. Epist. 9. ad Seren.

Bot vvheras our aduersars vse to obiect that of Exod. *thou sal not make to thy self any graven Image*, &c. It is snsvvered, that in this place it is not absolutly forbidden to make Images, bot only that the Israelits sould not make Images to them selues, to worshippe them efter the fashiõ of the gentiles, vvherof some at that time beleeued such & such Images or rather idols to be gods; as in Isay 44. Exod. 32. &c. Others agane thought the idols to be the bodyes of gods, vvherin they dwelt as sprits; & many other abominable opinions had they in these days for their idolatrous vvorshipping of false gods. Wherat God being highly offended, & perceauing

Exo. 20.

ceauing the Iewes them ſelues much giuen to idolatrie & vvorshipping of ſtrange gods, he therfore commanded, not that they ſould make no Images at al, bot only that they ſould not make to them ſelues any grauen Images, &c. to be vvorshipped as gods; as may be collected out of the vvords both preceeding & following. For the end vvherfore they vvere forbidden is expreſly ſet doune, to vvit: that they ſuld not be bovved vnto, nor vvorshipped. And in the vvords preceeding as god commanded that they ſould haue no other gods bot him: Euen ſo in thir vvords he forbiddeth to make any Images to be vvorshipped as gods.

And hereof it came, that the good King Ezechias brake the braſen ſerpent, vvhen the people began to abuſe it, in vvorshipping it for god; Which in it ſelf vvas good, & commanded by god, erected by Moyſes, keeped by Ioſue & the reſt of the Iudges, by Samuel & Dauid, &c. As novv likvviſe in the Catholik church, if there vvere any Image or picture vvhich the people vvold vvorshippe efter the like fashion, then ſuirly it vvold be ſhortly deſtroied. Bot novv prayſed be god, there is no ſuch danger among vs Chriſtians; in reſpect that there ar no romane Catholiks man or vvoman hovv ſimple ſoeuer they be, vvho ar not vvel ynough inſtructed, that the Images of Chriſt & of his Saints in them ſelues & of their ovvne nature, ar only a ſtok or a ſtone, repreſenting vnto them that thing vvhich they ar learned to vvorshippe in their harts, to vvit: Chriſt Ieſus ſitting at the right hand of the

father, & his members euery one in their ovvne degree.

Nether is there ſuch occaſion of Idolatry among vs, as vvas among the Iſraelits; both for the gteat light & knowledge among vs, vvhich they vvanted; & alſo for that novv through the vvhole vvorld one god is vvorſhipped, vvheras then al nations round about them mightier & farre moe in number nor they, vvere idolaters; & ſo might haue eaſely vvithdravven them from the true vvorshippe, to their ſuperſtion & falſe vvorshippe.

And thence it is, that many things good of them ſelues, were forbidden them to vſe, for the better auoiding of ſuch ſinnes vvherunto they vvere addicted; as alſo appeareth in the certane meats, cloathes & other things forbidden by the law, vvhich now ar both laudably & profitably vſed; & ſome things agane permitted for eſchevving of greater inconuenience, vvhich now according to the goſpel ar no vvays leeſome; as in the matere of diuorcemēt. From vvhence alſo it is, that now there is greater vſe of Images in the churches of Chriſtians, nor vvas then in the Synagogues of the Iewes, & that to the great profit & pleaſure both of the learned & vnlearned.

Agane, if it be Idolatrie to make Images, then ſurely it is greater idolatrie to make the Image of an molten oxe, yea of twelue oxen, then to make the image of one litle calfe; And yet we read that Salomon is commended, becaus among other ornaments of the temple he ſet vp 12. molten oxen, vvhich remaned there continually,

2 Paral. 4.

continually, & were neuer taxed of idolatry by any of these godly kings his successors, nor by the high Priests & Prophets of the lord; And on the contrare we read that the children of Israel sinned greevously for making a golden calfe; becaus they contrare to this command made it to them selues; as is written in Exod. When as they sayd to Aaron: *rise & make gods vnto vs*; & in the 8. verse therefter the lord sayd to Moyses: *they haue made to them selues a molten Calfe, & haue worshipped it.* And in the book of the Iudges Michas is brought in saying: *My gods which I made to me, yee haue taken away.* Where we see, it is al one thing, to make an image to them selues; & to make an to worshippe it; or to make an to be their god. Bot of Salomon it is sayd only that he made these 12. molten oxen. Exod. 32.1. Iudg. 18. 24.

And last of al, if al Images were absolutly forbidden to be made (as our aduersars alleadge) then, why doe the Ministers them selues & their complices make expences in grauing & painting the Images not only of our Souerane Kings & Princes: bot also of these runnagates *Caluin, Knox, Meffane & Willox*; & which is intollerable, of these false & filthy goddesses *Venus, Diana*, or of some Courtisans & strumpetes, yea & of their owne darlings & deere *Dalilaes*, whom they also in stead of other Images vse to haue set directly before them in their churches, that with greater courage they may preach & sowe the no lesse lecherous then seditious seede of their carnal & rebellious gospel?

They

They wil perhaps answere & say, that they worshippe not the Kings image, as we worshippe the Image of Christ, bot only do carie a ciuil reuerēce & regard towards it. Wherupon I inferre rightly that Christs Image ought not only to be made, bot also to be honoured by a religious vvorshippe, or reuerence. For as we respect & honour the Kings image for the King, euen so we respect & vvorshippe Christs image for Christ: bot seing we honour the King by a ciuil reuerence or vvorshippe, & Christ by a religious vvorshippe, it must needs follow that we sould vvorshippe or reuerence the Kings image by a ciuil vvorshippe, & Christs image by a religious vvorshippe. Now it is litle matter how this religious vvorship is to be called, seing it is sufficient that there be such a proportion keeped betwex the Images, as is keeped betwex them vvhose images they ar. And therfore like as a farre greater reuerence & vvorshippe is due vnto Christ, then to the Saints regning vvith him in heuin; & agane a greater to them, then to other men: Euen so (a proportion being keeped) is to be iudged of their images.

And therfore to conclude this point, any man voide of partiality & passion may easily vnderstand the malicious iniurie & vvrong, vvherby they falsly traduce vs to the poore people saying effrontedly, that we ar idolaters & vvorshippers of stocks & stones as idols; they not making difference betwex an *Idol* & an *Image*; Seing that an Idol is a similitude or liknes representing a thing which in it self hath no vertue

vertue, or excellencie, wherby it may be accounted worthy of honour, bot rather of ignominie & reproche; as is the similitud of *Venus*, *Diana* & the rest of the gods of the gentiles: bot an Image is a similitud representing that which in it self hath power, vertue or some excellencie vvherby it may be vvorthily honoured; such as ar, our Sauiour Christ, the blessed virgine, S. Peter, & such like Saints & friends of god: Whose similituds ar called *Images*, & not *Idols*, as our aduersars vvold haue them to be.

So that, the vvorshipping of Idols is the vvorshipping of false gods; such as vvere *Bel*, *Dagon* & others; to whose worshippe the gentiles of old vvere vvholly addicted: & the worshipping of Images is the vvorshipping of the true god, & his Saints, represented vnto vs by the same Images. Not that We honour his Saints in that maner or measure as We doe our Sauiour; Sein that in the Image of the Crucifix vve adore Christ in our harts vvith al our strenth & power vvith that estimation & recognition, that he is the author of our redemption & Iustification; Which is the true vvorshippe due vnto god only, & to no other creature in the vvorld: & in the Images of Saints We reuerence them only as Christs members & freinds; as is often aboue declared.

And thus much shortly, to disappoint the peruerse policy & drift of their heretical calumnies, vvhich S. Augustine very vvel pointed out vvhen he sayd: the chiefe property of al heretiks is, that vvhen they haue no further reason & right to defend their hereti-

cal

ral opinions, they incontinent begin to traduce & calumniat the Catholik church, & the true vvorshippe of god; euen as at this tyme doe our Ministers & Scottish-Enangelists; Who by their continual calumnies & malicious detractions doe euer laboure to make vs & our Religion contemptible to the vvhole vvorld; To the end, that they may the longer inioy the liberty of preaching their damnable doctrine, & consequently brooke their lordly stipends, for the costlyer vpholding of their dainty damosells, sonnes, daughters & nephewes; *Whose god* (as the Apostle sayeth) *is their bellie*; which they loue & adore as Idols in stead of Images; & therfore (as he sayeth) *their glory sal be to their confusion.*

Philip. 3. 19.

Chap. XXII.

Of Festual days.

HAuing declared the lawful & profitable vse of the Images of Christ & his Saints, It resteth to treate of their feasts & holy days; which in the law of the gospel by al good right, succeeded to the feasts & solennities of the Mosaical law; becaus the benefits done of old to the Iewes did shadow & signifie the benefits now granted to vs by Christ. And therfore seing these feasts were specially institute in remembrance of these benefits; & seing now the benefits communicated to vs vnder the gospel, doe far exceed al other benefits, good reason it is that we also exceed them in thankfulnes & remem-

remembrance therof; which efter a moſt ſpecial maner is done in the celebration of our feaſts.

And like as our Baptiſme ſucceeded to their circumciſion, our Sacrament of the Altar (called the Eucharift) to their paſchal lamb, & our Sunday to their Sabboth or ſatterday, &c. Euen ſo our paſche in remembrance of Chriſts Reſurrection & riſing out of the grave, ſucceeded to their ſolennitie which they keeped in remembrance of their departure & going out of Egipt: Our Witſunday wherin we remember the giuing of the holy ghoſt, to their Pentecoſt, wherin the law of Moyſes was giuen, &c. and ſo furth of the reſt. Wherof S. Auguſtine affirmeth; that *they & other ſuch like things, which ar vniuerſally obſerued through the vvhole Catholik church, although not expreſly conteaned in ſcripture, ar the traditions of the Apoſtls, & of general Councels, &c.* and therfore *to be keeped & holden as a law.* And S. Ieromealſo ſayeth: *Let euery prouince account the precepts of our prediceſſours, as Apoſtolical lawes, or traditions.* Which the Apoſtle often inculca- & recommendeth both to the Theſſalo- niads & Corinthians, when as he ſayeth: *Stand & hold faſt the traditions which ye haue learned either by word or by our epiſtle*; & agane: *I prayſe yow brethren that in al things ye ar mindful of me, & keepe my precepts as I t taught yow.*

Epiſt 118 ad Ian. c. 1. & 2.

Epiſt 86 ad Caſ.

Epiſt. 28 ad Lucī.

Bot to come to the cauſes of keeping thir feſtual days, it is to be marked, that the ſame cauſes & reaſons for the which ſuch like feaſts were obſerued in the law of Moyſes, haue much more place in the law of the goſpel. For like as

the

the Synagogue of the Iewes had the owne feasts: Euen so much more the church of Christ hath her owne proper feasts & holy days appointed to be yearly obserued for a perpetual remembrance of gods benefits. Of which cause S. Augustine sayeth thus: *We dedicat to god the remembrance of his benefits by solennities, feasts & appointed days, least through processe of time vnthankful forgetfulnes steale vpon vs.* Ciuit. l. 10. c. 4.

And therfore We obserue yearly the solennitie of *Christmas* or *Yoole*, in remembrance that our Reedemer & Sauiour Christ Iesus Was borne of the most blessed Virgin Marie in Bethlehem of Iuda; We keepe also the solennitie of *pasche* in remembrance of his most glorious resurrection from the dead; We celebrat the feast of *Witsunday* in remembrance that our lord fifty days efter his Resurrection sent doun the holy ghost vpon the Apostles. Act. 2.

To the Which days (that thir & other vnspeakable benefits of Christ might the more deuotly & duely be had in remembrance) the church of god hath ordained moe days to be keeped holy, that no seruile Work be done in them, bot that vpon them al men sould frequent the church & Sacraments, imploying them selues wholly in prayer & thanksgiuing, &c. such as ar sindry other feasts of our Sauiour, of his holy mother the blessed Virgin, & of the Apostls & Martyrs declared by the church, to stirr vp al Christians to imitate their godly life & good example; Vpon Which We sing praises & glorifie god for his bountiful benefits through Christ bestowed vpon vs.

Nether

Nether is it neceſſare that al our feſtual days be conteaned (much leſſe commanded) in ſcripture. For the Iewes beſide the ſolennities & Saboath days commanded by god in the ſcripture, did inſtitute a yearly ſolennity to glorifie god for deliuering them & the toun of *Bethulia* from the crueltie of *Holofernes*. As alſo *Mardocheus*, *Eſther* & the reſt of the Iewes captiues vnder *Aſſuerus* did the like, in remembrance that by the mighty hand of god they were deliuered from the cruel purpoſe & bloody maſſacre of *Aman*. *Iudith* 16. 31. *Eſter*. 9.

Now if it was lawful to them to appoint ſuch yearly memorials & days of gladnes & thankſgiuing for the deliuerance of their bodies from a momentaneal death, how much more was it leaſome to the Apoſtles, & whole church of god (alwiſe ruled by the holy ſprit) with ſuch like authority to inſtitute feſtual days of blythnes & thankſgiuing for the deliuerance both of body & ſowle? not from two earthly tiranns *Holofernes* & *Aman*: bot from ſinne, hell, & the deuil; not by two wemen *Iudith* & *Eſther*; bot by the precious blood of the immaculat lamb, the ſonne of god.

We reade alſo of the feaſt of the Dedication called *Encænia* inſtituted by the hebrewes without any command conteaned in ſcripture; which ſolennity was decored by our Sauiours owne preſence; giuing vs therby example to celebrate the ſame in like maner. And if they both lawfully & laudably inſtituted ſuch feaſts, what I pray yow, ſal the whole people of god multiplied vpon the face of the whole earth, in the *1. Mach.* 4, 59. *Ioh* 10. 22.

the light & liberty of the goſpel, haue leſſe power & liberty in the like maters, then had the Iewes vnder the yock of the Mooſaical law? No ſuirly. Nether can any man (how rude & ſimple ſoeuer he be, providing he beleeue our Lords owne words) ſo foolishly think or imagine.

For Chriſt ſpeaking of the apoſtles & in them of al their aftercomers ſayeth planely, that their word & precepts ſould be keeped as his owne word *If they haue keeped my word*, ſayeth Chriſt, *they wil alſo keepe yours*; & in another place. *Who heareth yow, heareth me; & who contemneth yow, contemneth me.* Wherby he ſhoweth openly that he wil haue his owne to be heard & obeyed as himſelf. Yea the Apoſtles alſo acknowleged the ſayd power to be giuen vnto them, whil as they diſcharged it in holding of Councels, giuing of precepts in ſetting doun the maner of preaching & giuing of holy Orders in preſcriuing of abſtinences from ſome meats, &c.

Iohn.15.
Luk.10.
1 Theſ.4
1 Coc.14.
1 Tim 3.
Act. 15.

And becaus our aduerſars ar thruſted with the force of the foirſaids approuing the authorithy of the Church in appointing ſuch holy days, & yearly ſolennities, ſome of them (to decline the mater) ar not ashamed to put in doubt the day of the birth of our Lord, ſaying: *Who knowet on whath day Chriſt was borne?* Who ſuirly ar in the next degree to ask, *whether was he borne, or no?* And what impudence & folly is it, to make no queſtion of the times of the birth & death of kings & others recorded in profane hiſtories: & yet in this mater (which the church hath

hath euer keeped from the beginning, according to the teſtimonies of al the holy fathers) they wil be ſcrupulous, or rather malitius?

Bot ſeing there is no true Chriſtian in the world, who either doubteth of his birth, or of the day of the ſame, (called commonly *Chriſts mas* or *yoole*) it were mere malice & madnes to think that the whole church ſould be more ingrate & leſſe myndful of the birth of her Spouſe & gracious king the ſonne of god, & author of al grace; then any realme is anent their earthly & temporal king, whoſe birth-day no country forgetteth during his life-time. And therfore ſeing Chriſt Ieſus is the ſame yeſterday & to day yea & liueth for euer the days of his moſt bleſſed *natiuitie*, *Paſſion*, *Reſurrection & Aſcenſion* ſal be yearly remembred, & keeped for euer in diſpite of the Deuil, & al his magical members & miniſters, who haue euer hitherto laboured & yet laboure, continually to abolish al thankful remembrance of his name in this world like vnto them of quhom the prophet Dauid complaineth ſaying: *they haue burnt thy ſanctuarie, & polluted the tabernacle of thy name vpon earth; their kindred ſayd together in their hart: Let vs cauſe al the feaſt days of god ceaſe vponearth*, &c. *Pſal.* 73. 7.

Which words doe moſt fitly agree to our ſacrilegious goſpellers & country-profaners of holy days; wherof ſome haue bene ſo peruerſe & malicious againſt the celebration of feaſts, that vpon plane contempt yoking their ploughes vpon yoole-day it ſelf, through the iuſt iudgment of god they were ayplagued with ſome ſodaine harme & miſchance, either in

their owne perſon, or in the preſent death of their oxen, or breaking of the plough, &c. as is notorius to both yong & old of al eſtates in our country of Scottland.

And laſt of al, lyke as the Iewes had the feaſts of trumpets & new moones: euen ſo the Chriſtians beſide the ſunday & feaſts of our Sauiour, doe celebrat alſo the feaſts of Saints, ordained by the Church & general Councels; firſt for the honour of god, to whom al our actions ſould be referred, according to that of the apoſtle: *doe al things for the glorie of god*; & ſecondly for the honour alſo of the Saints them ſelues; & that reaſonable cauſes.

1 Cor. 10 31.

Firſt, Becaus this honour is due to the Saints as to the friends of god according to S. Aug. ſaying *We honour the memories of martyrs as of the holy men of god, that by ſuch ſolennitie we may giue thanks to the true god for their victorie.* And in another place he bringeth in other godly & reaſonable cauſes of celebrating the feaſts of ſaints, ſaying: *the Chriſtians doe celebrat the memorials of martyrs by a religiouſe ſolennitie, to ſtirre vp them ſelues to to the imitation of their godly example: & that through their merits they may be conioyned to their company, & helped by theyr prayers.*

Ciuit. lib. 8. c. 27.

contra. Fauſt. lib. 20. c. 21.

And therfore in al the feaſts of Saints, we not only giue thanks to god for his giftes & graces largely beſtowed vpon them, bot alſo craue earnſtly from god that by them we may be helped, & may follow their footſteps in vertue & godlines. Many other godly & neceſſare cauſes of thir feaſts could be declared, ſuch as ar: the increaſe of deuotion, the merit of obediēce,

not

& they

& the spitual joy of the faithful, &c. Which for shortnes sake I omit; concluding this point & prouoking al men to the keeping of the same by the example of Christ & his parents, who yearly keeped the sollennity of Pasche in Ierusalem *according to the custome of the feast*, as the gospel witnesseth; & also of S. Augustine saying: *with good reason they keep the feasts of the Church, who acknowledge them selues to be sonnes of the church.* And this much of the chiefest & now most controuerted points of Religiõ in particulare: now it remaneth to speak in general be way of recapitulation of the fore sayds, & so in a chapter or two to conclude this present Treatise.

Luk. 2.

Serm. 253. de temp.

Chap. XXIII.

Of some considerations conferring Faith & good life with the catholik Religion & this late deformation, &c.

ALthough it may be thought amisse to leaue of here from handling of some more points controverted: yet seing it was not my intention at the first to haue insisted so long in this *Information* & Discourse of Controuersies, as I haue done already: chiefly also in respect of the haste & instance of some Country-men exhorting to further & speed the printing of it I am forced in a maner to break off, & to let it passe foorth thus vnpolished & rude for the present; hoping in the meane tyme (god willing) to

amend al foults now negligently committed, at the next occasion.

And therfore to leave farther coutrouersies & to turne me to the Deer Countrymā Whosoeuer desireth to enioy the blesse of heuin, & to escape the vntollerable torments of the eternal flames, & euer-burning fyre of hel, (prepared chiefly for *heretiks* dying out of the bosome of our holy mother the Romane & Catholik Church) Consider aduisedly with thy self, whether the way to atchieve the one, & eschew the other, be this which these late ragged & scattered apostats (deuided against them selues & al Christendome besides) *Luther, Caluin & Knox* haue of late invented; or rather that which al thy forefathers the space of 13. or 14. hundreth yeers in vnitie with them selues & al other Christiā provinces ouer the whole world haue taught by word & worke? & in such an vniuersal & catholik faith haue happily offered their sowles to god.

2. Consider agane with thy self, omitting al other inferiour controuersies (with which this our Country is so pestered) that the nature of euery Religion in generall (much more the *Christian*, which only in truth & be way of excellencie is called *Religion*) is built vpon two vniuersal pillers, *faith & Charity*; to beleeue well, & to liue well, as Christ & his Apostles euerywhere teach. And leauing to thy information either by old men, or by books, or other better learned, how our Catholik Religion hath euermore framed her children to both these, to right faith, & to a discipline & practise of the church

Mat. 22. Gal. 5. Heb. 11. Iac. 1.

2. Pillers of al Religion. Faith & Good worke.

charitable life: whereof the

church is the best proofe: & the very face of our Realme of Scotland adorned with such a number of goodly hospitals, colledges, Closters & churches, built first to the honour of God, next to the benefit of the Realme, of the poore, of impotent, of orphanes & fatherlesse, ruinated now by these caterpillers & false Ministers, yeldeth abondant confirmation: Now to leaue this I say, & to behold a litle the other part, the Religion brought in by these Ministers, which they intitle by the name of their gospell;

Consider, whether it pluke not vp euen by the roots as it were, al faith & good life. For as concerning good life; When men ar taught that whatsoeuer they do, is sinne, & that mortal, deseruing damnation: that thus they sinne *when they studie to do best*, who I pray, yow, wold laboure to avoide sinne, which he beleeueth to be a thing vnposible? & briefly when men ar persvvaded that faith once had can neuer be lost, & hauing once had faith, or any signe therof, that is, any good motion in their harts, they ar surely elect & possessed of the holy ghost, & so, that they sal neuer be altogether forsaken of him: fall they to murther, to adultry, tumble they in any kind of sinne neuer so long, they sal finally dye the seruants of god, & be saued for euer; Who is so blunt & blind as not to see that infinit presumption to commit sinne, infinit security to wallow in sinne, perpetual neglect to leaue sinne or satisfie for sinne must need force ensue & follow of such meretricious & vnhallowed doctrine? Yea it is obserued by all vn-

3. *Caluins gospel enimy to good vvorks.*

all vnpartiall vvriters, that whosoeuer embraced it, they incontinent left al kind of good life behind them, & followed fast vpon al sort of pleasurs & fleshsly lusts, euery one both man & woman ladde & lasse taking liberty to liue & beleeue, yea & (which is yet more intollerable) to read & expound the byble as they listed, without any regard to god or good conscience.

Which not only now adays experience teacheth vs to be ouer true, bot also the chiefe protestants them selues doe plainly confesse & witnesse it. And first of al, *Luther* speaking of his owne yoong disciples writeth thus: *There ar some now adays who will seeme to be more gospellik then Christ himself; An odious sort of men who say, Lord, Lord, I sal follow, I sal follow, wher soeuer, wher soeuer, whill as they ar most greedy, most lecherous, most ambicious, & with all their hart seaking the world & these things which ar the worlds. Of the gospel they speake so as if they were angels, bot if ye looke to their works & deads they ar very diuels.* Not vnlike to our Scottish puritane Ladies & holy sisters, who vse to flatter them selues so much of their owne hosyneſſe that they sturre not to compare them with the blessed Virgin Marie her self. For as M. Arch. Hamilton (sometime a Minister) in his *Demonst. Caluin. confus. lib. 2. c. 3. fol. 151.* vvriteth, there vvas one of them so presumptuous & arrogant that she ashamed not to vaunt & say of her self: that she could haue bene the mother of Christ no lesse then the Virgin Marie. Yea so shameless & peartar our women & vvenches now adays, that many of them doe think themselues more holy & cunning then many

Tom. 5. in Mat. c. 8.

Regen. Caluin. not lib. 3 c. 13.

many of the Ministers them selues, affirming the scripture to be so plaine & easie, that they can as well vnderstand it as the Minister himself. At whom I wold demaund, how they expound & vnderstand the 42. chapter of Ecclesiasticus, & chiefly that verse therof viz: *better is the wickednes of a man, then a woman doing well?* as also that of the Psalme: *Men & beasts thow wilt saue o Lord?* Now I wold ask them what wil become of the women? Or if perhaps in this place they be called *beasts?*

Ecc. 42. 14. Psal. 25. 7.

Moreouer Luther compleaning yet farther of his owne new protestant whose naturs & maners he knew wel ynough writeth thus: *Both the nobles & commons ar become of that opinion that they darr peartly bragge that they mister not the help of any preaching, &c. this is not to be imputed to their fault* (sayeth Luther) *seing they haue no regard to the life to come; but as they beleeue, so they liue, they ar & abide swyne, they beleeue as swyne, & as swyne they dye.* Thus Luther, & much more to this purpose of his owne disciples.

Narr. in 1. Cor. 15. fol 161. 162.

Agane *Caluine* himself confesseth openly of his young brood thus: *Scarcely the tenth person of these who haue receiued the gospel, doeth keepe the puritie of faith to the end; they al for the most part degender to corruptions, &c.* as was seene not only of these chiefe Ministers *Alamannus, Sartorius, Blandrata, Lismannus* & others; (who being sent by Caluine with that famous Minister *Paul Alciat* to the conuersion or rather peruersion of Pole, became at last Mahometans & Turkes) bot also of these vvho vvere sent by the same vvith Sir *Nicolaus Villagagnon* to New France in *America* called

In 2. Pet. c. 2. 2. Calumno. turcis. lib. 1. c. 2. Conrad. Schluss. theo. Calui. l. 1. art. 3.

Launoy en la re plig. Christ li. 2. c. 16 Nic Vib agagnon aduers. art. Ri cheri iib 1. c. 90. &c.

called the West Indie; where they arriuing gaue such lewd & sclaundsrous example, both in the teaching of diuerse Euangels, & in rushing shameles ly to al sort of lechery & filthynes, that Sir Villagagnon himself albeit at that time a Caluinist, not only caused some of them to be put doune for sodomie, adultry & incest: bot also by & by renounced their execrable heresie, & returned to the Catholik faith; as he himself in his Apologie, & other french histories expresly record.

Erasm. epist ad fra. inf. germ.

And Erasmus of Roterdam writing of the first followers of this new croppen-in gospell sayeth: *Whom before I had knowen to be chast, sincere & voide of al guyle & deceat, these same as soone as they addicted them selues to the sect* (of protestants) *I perceiued to begin to speake of wenches, to play at dice, to cast away prayers, to grow most greedy, most impatient, most vindictiue, vane, &c.* and he subioyneth: *I speake by certane experience.*

Smidel concion. 4. in c. 21. Luc.

And finally *Smidline* a chiefe protestant in Germanie not long agoe confirmeth al this saying: *Vt totus Orbis, &c. That the whole world may know that they ar not Papists, & trust nothing in good works, they will doe no good worke at all; in steed of fasting & abstinence they vse feasting & drinking day & night; in steed of giuing almes to the poore they oppresse them; they turne prayers in to cruell oathes & blasphemies in such a spitefull sort, that euen by the very Turks & Pagans them selues Christ is not at this day so greatly blasphemed.*

Of vvhich lewd custome of cursing & swearing among many other impoisoned fruits sprung out of this Caluinian gospell, & growne

vp by

vp by degrees ay from a worse to a far worse chiefly in Scotland & Ingland, this sonnet vnderwritten showeth the very truth thus:

In elder tymes an ancient custome was
to sweare in weaghty maters by the Masse;
Bot whē the Masse *was gone, then by Christs woods,*
& by the Crosse *they swoore like hellish hounds;*
Now when the Crosse *likwyse was held in scorne.*
then by theyr Faith *the common oath was sworne;*
Last hauing sworne away both faith & troath,
only God damne *is the common oath.*

Thus custome keept decorum *by gradation,*
Hauiug lost Masse, Crosse, Faith *they found*
(damnation.

Now to preceed from vvorks to faith (vvhich among Christians is first to be vvaighed, as being the ground & foundation of all good vvorks) this faith is so vvasted by these mens nevv gospellizing, that scarce any peece of it is sound. For let vs put for true that one article, vvhich being by Luther & Caluin aduanced as the life of their gospel, our Scottish Minishers also extoll as the *specifick difference* betvveene them, & al papists yea al sects of the vvorld, viz. that they by meanes of *their firme & fast persuasion* vvhich is their definition of faith) *haue their sinnes certanly remitted to them* & ar in the number of gods elect & stilendued vvith his sprit. This one opinion destroyeth all Christian faith & Religion, For First, to al heretiks & schismatiks (who ar al & singular endued with this persvvasion or presumption, no lesse then ar the Lutherās, Caluinists & our puritane-protestants) it giueth remission of sinnes & life eternal

Caluin. gospell enemy to faith.

ternal: vvhich is againſt articles of our *Beleefe*, & general principles of Chriſtianitie.

Secondly it aboliſheth the vſe of the keyes vvhich Chriſt ſo expreſly gaue to his church, to S. Peter, the apoſtles. It deſtroyeth the vvhole Sacraments of the Church, all the chiefe articles of our beleefe, viz. Chriſts incarnation, his diuinitie, his omnipotencie, &c. yea & prayers, faſting & almeſgiuing; vvhich vvold ſeeme to be needleſſe, if this ſolifidian perſvvaſion & *ſpecial faith* gaue remiſsion of ſinnes & life euerlaſting; as is touched aboue pag. 145.

Mat. 18. *Ioh.* 20. *Mat.* 16.

Chap. XXIV.

Of ſome farther Conſideration conferring thir preſent late heretiks vvith the old, & perſvvading to leaue them & their curſed Caluinian goſpell, & to embrace the true goſpell of Chriſt in the Romane & Catholik Church.

Among infinit other reaſons perſvvading to leaue & giue-ouer this vnhallovved goſpel of Caluin & Knox at this hovvre maintained in Scotland by the Puritane Miniſters, this alſo may be one, viz. that it hath ſo ſmall ſhovv of Religion, of truth, of coherence in it ſelf, of vviſdome & of honeſty in the firſt preachers therof; ſo that except men did vvillingly cloſe their eyes, & ſtop their ears from ſeeing or hear-

or hearing that vvhich is moſt ſenſible & euident, or except God for plague of ſinne bereft them of common intelligence, they could not bot ſtraight vvaies ſee the fovvlnes & deformitie of it. Our Sauiour vvilleth vs to *bevvare of vvolues that come in ſheeps clothing*, becaus they reſemble ſheepe: to bevvare of falſe Prophets, vvho come adorned vvith the ſignes & marks of Chriſtian Religion, of holynes of piety, becaus they neerly repreſent & counterfeit true Chriſtians; & ſuch vvere many of the old heretiks, as the *Manicheans*, *Apoſtoliks*, *Tatians*, *Novatians*, & others: vvho for their long prayer, marveolus faſting, great abſtinence & chaſtitie ſeemed to excell. Mat. 7.

Beſides vvhich, as many of the archhereticks erred not in many articles of their faith, ſo their preaching decored vvith faire vvords & plauſible eloquence (as noW doe our Miniſters trimme & culoure their hereticall ſermons vvith the termigant tearmes & affectate lāguage of *Arcadia* or *Amadis de Gaul*) had a great ſhoW of godlynes, of conſent vvith Religion in generall & vvith Chriſts goſpell in ſpeciall, vvhich euery vvhere commendeth ſuch holy actions, as they (though vvith falſe meaning) exerciſed. So that it vvas needfull that men ſould be vvarned of ſuch crafty deceauers. Yea & truly it vvas no maruel that falſe Apoſtles couered vvith ſuch ſheeps clothing, adorned vvith ſuch commendable vertues, good in them ſelues, & right fruits of Chriſtian faith, only faulty in this, that they vvere not applyed to a right end & practiſed vvith a right intention & meaning. It vvas

I ſay,

I ſay, no maruel, if ſuch falſe Maiſters were followed & honoured by many vnſtable Chriſtians, eſpecially of the ſimpler ſort, vvho ar vſually moued with ſuch rare vvorks, & can not eaſily diſtinguish betwene pure culours & counterfeit, ſincere pietie & diſſembled hypocriſie, betwene purity of faith in right Religion, & that vvhich hath the externall ſhape & reſemblance therof, vvheras it vvanteth the internal vertue & ſubſtance.

But what ſuch probable or affected mark, vvhat figure or imitation of ſuch ſheeps clothing findeſt thou in this our Caluinian goſpel? If thou looke in it for articles of faith, thow findeſt effect none? If thou looke for vvorks of charitie & pietie, their ſolifidian Iuſtification taketh avvay al culour therof? If thow reſpect external monuments built in the honour of Chriſt, in memory of the Apoſtles, of the planters of Chriſtian faith & to the releaſe of al Chriſtians in generall vvhervvith in the time of our grandfathers the Chriſtian vvorld did abound; as partly vve may ſee by vievv & experience of our country at home, & partly in theſe parts of *France, Savoy, & Germanie* where Caluiniſts haue vſurped authority, there hath bene made much more deſolation & vvaſt of al ſuch Chriſtian monuments, then in *Hungarie, Greece, in Iurie, in Conſtantinople* it ſelf, vvhere the great Turke vvith his Baſſaes & Ianizars commandeth.

And If thou conſider the firſt Apoſtles of it they vvere men notoriuſly knovvne for ſo filthy & abominable liuers, as the earth neuer ſuſteaned

fusteaned worse, setvp, by the diuel instructed by the deuil, very familiar with him in their life, & altogetther possessed of him in life & death, as at lenth is declared aboue in the first booke of this treatise, by the testimonies of the very protestants them selues.

See before pa. ginas 6. 8. 40, 41, &c.

And if thou will yet looke a litle farther the fowlenes & dishonestie of the vniust & filthy occasions of their apostasies, (which were no other then their prid ambition, auarice & insatiable desire of liberty & inioying the lusts of the flesh) & wil consider what maner of men they were before they apostated, I am persvvaded, that thow wilt sturre & disdane to adhere any longer to their false doctrine & carnal [illegible]. For like as all the ancient archheretiks before they defected from the true church, were lewd livers & infamous either one way or other: euin so thir late startvp Euangelists *Luther*, *Zuinglius*, *Caluin*, *Knox*, *Willox*, *Meffane* & other: these they fell away from the Catholik church, were most mischeat & lecherous men, & the dregs of our Catholik clergie, yee & often cast out & condemned for their sclaunderous liues & manifold vices.

So that, of them we may iustly say that which S. Iohn sayd of other heretiks like to them: *ex nobis exierunt, sed non erant ex nobis*; *they went out from vs, bot they were not of vs*; that is, before they defected they vvere not Catholiks in mynd & will, bot only in outward profession & show: bot as soone as they kythed them selues by open defection, then they ceased euery way to be of vs. And therfore seing they were such

1 Iohn. c.

ſuch infamous & damnable doctors, how could their doctrine euer haue brought furth any other fruits & effects; then it did? viz. then abominable errours of religion & faith: then oppen rebellion & cõtempt of their Soueraigne Princeſſe & lawful ſuperiours: then doun-caſting of churches, altars & Monaſteries: then cruell warres & vndeemous ſhedding of innocent blood: murthering of Princes, Cardinals, Bishops & Prieſts: deflowring of honeſt Matrones, Virgines & conſecrat Nunnes: lacke of charity, pietie, loyaltie, truth, credit, deuotion & conſcience: great pleantie of auarice, vſurie, extortion & oppreſsion of the poore; vnſpeakable falshood, deceat, & miſtruſt: great increaſe of dearth, hunger & miſerable pouerty; wherof alas our poore country thir yeers bypaſt hath had, & yet hath a too ſure & lamentable experience.

The effects & fruits of Caluin & Knoxes doctrine,

Novv if thovv vvil come neerer, & reſpect their diſciples & their agreament in doctrine, th ſall find ay as many opinions as heads; yea & no leſſe diſſention among them ſelues, then is betvvene them & vs hovvſoeuer they in the meane time moſt foolishly bragge & falſly perſvvade all men, that they ar all proteſtants, good Chriſtians & true bretherine. Who ſurely if they be Brethren, (as novv they ar commonly called) for ſooth they muſt be ſuch brethren as vvere *Eteocles & Polynices*, vvhoſe hatred & enimity vvas not ended euin vvith death it ſelf: Or as vvere the *Cadmæan Brethern*, vvho the ſame day they vvere borne did kill one another, as the Poets feigne. And if they

their brotherhood & agreament in doctrine

if they disagree not in the grounds of their Religion (as they alleadge) then in deed nether the number of the Sacraments, nor the truth of the Eucharist, nor the Iustification of faith, nor the mysterie of the holy Trinitie, nor Christs incarnation, nor his humanitie, nor his diuinitie, nor yet God himself is in the grounds of their doctrine. For in all thir points novv rehearsed not only thir present Lutherans Caluinists & Puritans, bot also their first *Sectmaisters* Luther & Zuinglius disagreed no as learned men, bot as deadly enimies most bitterly contended to their last braith.

And therfore I pray the, vvhat excuse pretence can that man haue before god o the vvorld, vvho departeth from Catholik church of Christ, & vniforme consent of all fathers, times & ages to these scattered sects & apostats yea & beleeue them in such hereticall impieties, as they them selues disprove & condemne? If we beleeue that *Luther* vvas a man of g[illegible], endued with his holy sprit, & sent to so great a worke as to illuminat the whole world, (as they vse to speake & write of him) why beleeue we not the same, when he preacheth that it were better to susteane any torment, many deaths then to communicat with the Caluinists, or to be of their opinion? & on the contrare if *Zuinglius & Caluin* be men of such learning & credit, why doe we not beleeue them, when they call *Luther* an stubborne & arrogant heretik? or rather for somuch as they both condemne one another of heresie, why sould all men most

iuſtly abhorre both them & their followers as notable heretiks & ſowers of ſtrife & ſedition? ſeing according to the Apoſtle: God is not a god of diſſention, bot of peace.

And therfore to conclude this Treatiſe with my exhortation vnto the dear Countryman whoſoeuer, I exhort the in the bowells of Chriſt to conſider well & without paſsion or partialitie thir few conſiderations foreſaid; & if thow be Catholik, & not yet intangled with the ſeralluring & hereticall doctrine, byde conſtant I pray the, & be not ſeduced by their maniefold vntruths & calumniee, culoured with ſlicked words & fairforreyne langwage: bot do as that learned & holy father S. Auguſtine did, & ſay with him thus: *many things moſt iuſtly doe reteane & hold me in the boſome of the Romane & Catholik Church: the conſent of people & nations, &c. the ſucceſſion of Prieſts from the very ſeat of S. Peter the Apoſtle, &c. even vnto this preſent Bishop, who is now ſitting at Rome, &c.*

S. Aug. contra Epiſt. fund. c. 4.

Bot if thow be one already infected with their impoiſoned hereſie, vvho either neuer was Catholik, or elſe being ſeduced art become a followyer of the fowle faction & fanſie of thir our gay goſpelling Miniſters; ſurely, ſeing this their new broched goſpell & doctrine is ſo miſcheavous, & they who firſt taught it were men firſt & laſt of infamous life, wanting all lawfull vocation, & in their doctrine much diſagreeing not only euery one from another, bot alſo oftymes each one from himſelf; & ſeing according to their lecherous & abominable

nable liues, their deaths also were most mischeant & miserable: I wold wish the as tho[illegible] lovest thy owne sowle & saluation, to leave them in tim, & to returne speedely to the Romane & Catholik church, out of which there is no saluation; assuring the with S. Cyprian & S. Augustin, that *he sal not haue God to his father who will not haue the church to his mother*; & wit[illegible] S. Ierome, (contra Luciferian. c. 9) that *we must remane in that church which being founded by the Apostles, doth last vnto this day, &c.* Bot in respect that only the Romane & Catholik church was founded by the Apostles, & hath euer continued & lasted hithertils, (as is proven abo[illegible] the 2. booke,) therfore according to this fathers conclusion, we must haue our rec[illegible] only to the Romane & Catholik churc[illegible] abide therin as in the true sheepfold & [illegible] true church of Christ, whose name [illegible] blessed for euer & euer, Amen.

Cyprian de simpl. prælat.

Aug. lib. 4. de sy. ad tech.

FINIS.

An aduertiſment to the Reader.

FOrſomuch as the Printer in the begining of this Treatiſe (for lacke ſindry letters, vvhich do mor oft occurre in our langvvage nor in the latin) behoved ofttimes to put thir tvvo ſeuerall letters (vu) in ſteed of the letter (w) vntil he procured moe of this ſort out of Franckfurt, I thought good to intreat the gentle Reader vvhoſoeuer, to conſider all this & other faultes eſcaped by the print to vertuous interpretation; conſidering hovv hard it is to ſet furth & print our language in a ſtrange country vvithout ſome ſmal errors; Beſeeching all good Catholiks to eſteeme of my meaning & not the letter, & to pray for me, as I ſall ceaſe to pray daily for them, & for the vviſhed & happy conuerſion of our poore country, to the end vve may be all partakers of that heuinly kingdome, vvhere God the ✠ Father, God the ✠ Sonne; & God the ✠ holy ghoſt is glorified, vvhere the Bleſſed Virgin Marie is crovvned, vvhere angels, Saints & Martyrs reioyce at our conuerſion & repentance, Amen.

EGo Joannes Ridnerus SS. Theologiæ Doctor, Reuerendiſsimi atq; Illuſtriſsimi Epiſcopi Herpipolenſis Vicarius Generalis Facultatem concedo, vt hic Libellus Controuerſiarum Idiomate Scotico conſcriptus à Reuerendo & Religioſo P. F. Alexandro Baillæo Scoto Benedictini Ordinis, prius tamen à R. P. F. Joanne Maino eiuſdem Ordinis Theologo relectus & approbatus Typis mandetur. In cuius fidem haſce manu noſtra ſubſcriptas dedimus. Herbipoli, Anno Domini. 1628. 24. Maij.

Ioannes Ridnerus Vicarius Generalis.